

AHIMAN REZON:

O R,
A Help to a Brother;
EXCELLENCY^{Shewing the} of SECRECY,

And the first Cause, or Motive, of the Institution of

FREE-MASONRY;
PRINCIPLES^{THE} of the CRAFT,

And the
Benefits arising from a strict Observance thereof;
What Sort of MEN^{MEN} ought to be initiated into the MYSTERY,
And what Sort of MASONS are fit to govern LODGES,
With their Behaviour in and out of the Lodge.

Likewise the
Prayers used in the *Jewish* and *Christian* Lodges,

The Ancient Manner of
Constituting new Lodges, with all the Charges, &c.

Also the
OLD and NEW REGULATIONS,
The Manner of Chusing and Installing *Grand-Master* and *Officers*,
and other useful Particulars too numerous here to mention.

To which is added,
The greatest Collection of MASONS SONGS ever presented to
public View, with many entertaining PROLOGUES and EPILOGUES;

Together with
SOLOMON'S TEMPLE an ORATORIO,

As it was performed for the Benefit of
F R E E - M A S O N S.

By Brother LAURENCE DERMOTT, Sec.

L O N D O N.

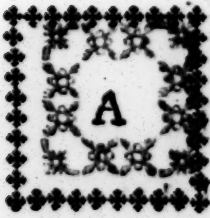
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- Crown in St. Paul's Church-Yard. 1756





TO THE
RIGHT HONOURABLE
WILLIAM
EARL of *Blessington*.

MY LORD,

T the Request of several Worthy
FREE-MASONS, I undertook to
publish the following SHEETS,
wherein I have endeavoured to let the young
Brethren know how they ought to conduct
their Actions, with Uprightness, Integrity,
Morality, and Brotherly Love, still keeping
the ancient Land-Marks in View.

ON

DEDICATION.

ON the Perusal, Your LORDSHIP will find that the Whole is designed not only for the Good of the FRATERNITY, but also to shew the mistaken Part of the World, that the true Principles of FREE-MASONRY are to love Mercy, do Justice, and walk humbly before G O D.

MY LORD, to speak of your LORDSHIP's Zeal for the Craft, or to tell the Brethren that your LORDSHIP has been as a Father to the Fraternity, &c. would be making a Repetition of what is well known already.

NOR are the rest of Mankind less acquainted with your LORDSHIP's Affability, Generosity, Benevolence, and Charity.

THE Year 1740 has recorded so much of YOUR LORDSHIP's Goodness and extensive Love to Mankind, that there is no Room
left

DEDICATION.

left to say more than that I know Nothing
to recommend this Work so much as pre-
fixing your LORDSHIP's Name.

I am,

My LORD,

With all due Respect,

Your LORDSHIP's

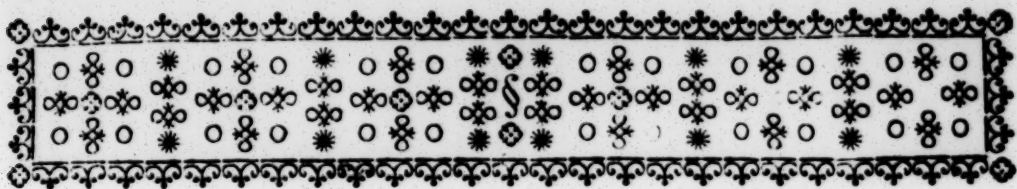
Most oblig'd

Most humble, and

Most obedient Servant

And faithful —,

Lau. Dermott.



THE
E D I T O R
TO THE
R E A D E R.

* I *

T has been the general Custom of all my worthy Brethren, who have honoured the Craft with their Books of Constitutions, or Pocket-Companions for Free-Masons, to give us a long and pleasing History of Masonry from the Creation to the Time of their writing and publishing such Accounts, viz. from *Adam* to *Noah*, from *Noah* to *Nimrod*, from *Nimrod* to *Solomon*, from *Solomon* to *Cyrus*, from *Cyrus* to *Seleucus Nicator*, from *Seleucus Nicator* to *Augustus Cæsar*, from *Augustus Cæsar* to the Havock of the *Goths*, and so on until the Revival of the *Augustan Style*, &c. &c. &c. Wherein they give us an Account of the drawing, scheming, planning,

designing, erecting, and building of Temples, Towers, Cities, Castles, Palaces, Theatres, Pyramids, Monuments, Bridges, Walls, Pillars, Courts, Halls, Fortifications, and Labyrinths, with the famous Light-house of *Pharos* and *Colossus* at *Rhodes*, and many other wonderful Works performed by the ARCHITECTS, to the great Satisfaction of the Readers and Edification of Free-Masons *.

HAVING called to Mind the old Proverb, *Better out of the World than out of Fashion*, I was fully determined to publish a History of Masonry, whereby I did expect to give the World an uncommon Satisfaction; and in order to enable myself to execute this great Design, I purchased all or most of the Histories, Constitutions, Pocket-Companions, and other Pieces (on that Subject) now extant in the *English* Tongue.

My next Step was to furnish myself with a sufficient Quantity of Pens, Ink, and Paper: This being done, I immediately fancied myself an HISTORIAN, and intended to trace Masonry not only to *Adam*, in his sylvan Lodge in *Paradise*, but to give some Account of the Craft even before the Creation: And (as a Foundation) I placed the following Works round about me, so as to be convenient to have Recourse to them as Occasion should require, viz. Doctor *Anderson* and Mr.

* Quere, Whether such Histories are of any Use in the secret Mysteries of the Craft.

Mr. *Spratt* directly before me, Doctor *D'Assigny* and Mr. *Smith* on my Right-hand, Doctor *Desagulier* and Mr. *Pennell* on my Left-hand, and Mr. *Scott* and Mr. *Lyon* behind me : A Copy of (that often called) the Original Constitutions (said to be in the Possession of Mr. *John Clark*, in *Paris*), and another Copy of the same Magnitude handed about in *England*, together with the Pamphlet printed at *Frankfort* in *Germany*, I tied up in the Public Advertiser of *Friday, October 19, 1753*, and threw them under the Table.

HAVING tried my Pen, and wrote a Line not unlike the Beginning of a Chapter in the Alcoran *, I began to flourish away in a most admirable Manner, and in a few Days wrote the first Volume of the History of Masonry, wherein was a full Account of the Transactions of the first Grand Lodge, particularly the excluding of the unruly Members, as related by Mr. *Milton* †.

By this Time I imagined myself superior to *Josephus*, *Stackhouse*, or any other Historian whom the Reader shall please to think on. And as I intended to give the

a 2

World

* Next after the Title at the Head of every Chapter (except the ninth) of the Alcoran, is prefixed the following solemn Form :

In the Name of the most merciful God.

† See *Paradise Lost*.

World a History of Masonry for several Years before the Creation, I made no manner of Doubt but my Work should live (at least) two Thousand Years after the general Conflagration.

PERHAPS some of my Readers (I mean those that are best acquainted with my Capacity) Will say, he has more Vanity than Wit; and as to Learning, it is as great a Stranger to him, as Free-Masonry is to Women; yet he has the Folly to think himself an Historian, and expects to become a great Man, &c.

WHETHER such an Opinion be true, or false, it matters nought to me; for the World must allow, that (tho' no Man has yet found out the perpetual Motion) all Men ever had, has now, and ever will have, a perpetual Notion: And furthermore, we read that the following Persons, so much fam'd in History, were not only poor Men, but many of them of a very mean Extraction. The wise Philosopher *Socrates*, was the Son of a poor Stone-Carver; the tragic Poet *Euripides*, was the Son of poor Parents; as was *Demosthenes*, the Honour of *Greek* Eloquence; *Virgil*, the famous *Latin* Poet, was the Son of a poor *Mantuan* labouring Potter; *Horace*, the incomparable *Lyric*, was the Son of a Trumpeter in the Wars; *Tarquinius Priscus*, King of the *Romans*, was the Son of a Merchant; and *Servius Tullius*, another King of the *Romans*, was begotten on a Woman-Slave; *Septimius Severus*, is said to come of
a very

a very base Degree ; *Agathocles*, King of *Sicilly*, was a Potter's Son ; *Ælius Pertinax* was a poor Artificer, or as some say a simple Seller of Wood ; the Parents of *Venadius Bassus*, are said to be very miserable poor People ; and *Arfaces*, King of the *Parthians*, was of so mean and obscure Parentage that no Man's Memory could make a Report of his Father or Mother ; *Ptolomy*, King of *Egypt*, was the Son of a 'Squire in *Alexander's* Army ; the Emperor *Licclefian*, was the Son of a Scrivener ; the Emperor *Valentinian*, was the Son of a Rope-Maker ; the Emperor *Probus*, was the Son of a Gardener ; and the Parents of *Aurelius*, were so obscure that Writers have not agreed who they were ; *Maximinus* was the Son of a Smith, or as some say a Waggon-Wright ; *Marcus Julius Licinius*, was the Son of a Herdsman ; *Bonofus*, was the Son of a poor stipendary Schoolmaster ; *Mauritus Justinus*, Predecessor to *Justinian*, and likewise *Galerus*, were both Shepherds ; Pope *John*, the Twenty-second of that Name, was the Son of a Shoe-maker ; Pope *Nicholas* the Fifth, was the Son of a Man that sold Eggs and Butter about the Streets ; and Pope *Sixtus* the Fourth, was a Mariner's Son ; *Lamusus*, King of the *Lombards*, was the Son of a common Strumpet, who (when he was an Infant) threw him into a Ditch, but was taken out by King *Agelmond* ; *Primislaus*, King of *Bohemia*, was the Son of a country Peasant ; *Tamerlane* the Great, was a Herdsman ; *Caius Marius*, seven Times Consul of *Rome*, was
born

born of poor Parents in the Village of *Arpinum*; and *Marcus Tullius Cicero*, Consul of *Rome* and Pro-Consul in *Asia*, was from the poor *Tuguriole* of *Arpinum*, the meanest Parentage that could be; *Ventidius*, Field-Marshal and Consul of *Rome*, was the Son of a Muleteer; and *Theophrastus* was the Son of a Botcher, *i. e.* a Mender of Garments, &c.

I HAVE heard of many others of later Date (not so far distant as *Fequin* *) that have been prefer'd to Places or Offices of great Trust, and dignified with Titles of Honour, without having the least Claim to Courage, Wit, Learning, or Honesty; therefore if such Occurrences be duly considered, I humbly conceive it will not be deem'd as a capital Offence, that I should entertain my own perpetual Notion, while I do not endeavour to disinherit any Man of his Properties.

I DOUBT I have tired the Reader's Patience; and if so, I humbly beg his Pardon for this long Digression. But to return: While my Mind was wholly taken up with my fancied Superiority as an Historian, &c. I insensibly fell into a Slumber, when me-thought four Men entered my Room; their Habits appeared to be of very ancient Fashion, and their Language also I imagined to be either *Hebrew*, *Arabic*, or *Chaldean*, in which they address'd me, and I immediately answered them

* *Fequin* is supposed to be 7272 Miles East of *London*.

them after the Pantomine Fashion: After some formal Ceremonies, I desired to know their Names and from whence they came; to which one of them answered me (in *English*) We are four Brothers, and came from the holy City of *Jerusalem*; our Names are *Sballum*, *Abiman*, *Akbub*, and *Talmon*. Hearing they were Sojourners from *Jerusalem*, I asked them whether they could give any Account of *SOLOMON's TEMPLE*; to which *Sballum* * (the chief of them) made Answer and said, The wise KING *S O L O M O N*, GRAND-MASTER of *Israel*, appointed us head Porters at the Temple, in the thirty-second Year of his Age, the twelfth of his Reign, and about the Year of the World 2942; and therefore we can give a full and particular Description of that wonderful Fabrick, and likewise of the ingenious Artists who perform'd it.

I WAS glad to meet with such Brethren, from whom I did expect a great deal of Knowledge; which the many Ages they had lived in must have taught them, if their Memories did not fail: Upon this Consideration I told them, that I was writing a History of Masonry, and beg'd their Assistance, &c.

A HISTORY of Masonry! (says *Abiman*) from the Day of the Dedication of the Holy Temple to this present Time, I have not seen a History of Masonry, though

* 1 Chron. ix. 17.

though some have pretended (not only) to describe the Length, Breadth, Heighth, Weight, Colour, Shape, Form, and Substance of every Thing within and about the Temple; but also to tell the spiritual * Meaning of them, as if they knew the Mind of him who gave Orders for that Building, or seen it finished: But I can assure you, that such Surveyors have never seen the Temple, nay never have been within a thousand Miles of *Jerusalem* †: Indeed (continued he) there was one *Flavius* (I think he was a Soldier) took a great deal of Notice of the Temple, and other Matters about it; as did another Man, called *Jerry*: There were two others whose Names I have forgot, but remember one of them was an excellent Dreamer ‡, and the other was very handy in collecting all Manner of good Writings || after the Captivity.

THOSE were the only Men that have wrote most and best upon that Subject, and yet all their Works together would not be sufficient for a Preface to the History of Masonry; but for your further Instruction, you shall hear an eminent Brother who can inform you in every Particular that is necessary to your present Undertaking. The Words were scarce ended, when there appeared a
grave

* See *Solomon's Temple spiritualized* by *Bunyan*.

† *Jerusalem* is supposed to be 2352 Miles S. E. by E. of *London*.

‡ *Ezekiel*.

|| *Ezra*.

grave old Gentleman, with a long Beard; he was dressed in an embroidered Vest, and wore a Breast-plate of Gold, set with twelve precious Stones, which formed an oblong Square: I was informed that the Name of the Stones were *Sardine, Emerald, Ligure, Beryl, Topas, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper*: Upon these Stones were engraved the Names of the twelve Tribes, viz. *Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphtali, Issachar, and Benjamin.*

UPON his Entrance, the four Sojourners did him the Homage due to a Superior; and as to me, the Lustre of his Breast-Plate dazzled my Sight, in such a Manner that I could scarce look at him. But *Abiman* giving him to understand that the People of this Country were weak-fighted, he immediately covered his Breast-Plate; which not only gave me an Opportunity of perceiving him more distinct, but also of paying him my Respects in the best Manner I was capable of; and making a very low Bow, I presented him with the first Volume of the History of Masonry, hoped he would do me the Honour of perusing it, and beg'd his Advice for my further Proceedings: He kindly received it, and read it over, whilst I impatiently waited to hear his Opinion; which at last (to my Mortification) amounted to no more than an old *Hebrew* Proverb (which *Abiman* translated thus; *Thou hast dig'd deep*
into

into the Water, and hast brought up a Potsherd): Nevertheless he took me by the Hand, and said *; My Son, if thou wilt thou shalt be taught, and if thou wilt apply thy Mind thou shalt be witty; if thou love to hear thou shalt receive (Doctrine); and if thou delight in hearing thou shalt be wise: And although your History of Masonry is not worth Notice, yet you may write many other Things of great Service to the Fraternity.

CERTAIN it is (continued he) that Free-Masonry has been from the Creation (though not under that Name); that it was a divine Gift from GOD; that *Cain* and the Builders of ~~his~~ City were Strangers to the secret Mystery of Masonry; that there were but four ~~Masons~~ in the World when the Deluge happened; that one of the four, even the second Son of *Noah*, was not Master of the Art; that *Nimrod*, nor any of his Bricklayers, knew any Thing of the Matter; and that there were but very few Masters of the Art (even) at *Solomon's Temple*: Whereby it plainly appears, that the whole Mystery was communicated to very few at that Time; that at *Solomon's Temple* (and not before) it received the Name of Free-Masonry, because the ~~Masons~~ at *Jerusalem* and *Tyre* were the greatest Cabalists † then in the World; that the Mystery has been, for the
most

* Ecclus. vi. 33, 34.

† People skilled in the Cábala, i. e. Tradition, their secret Science of expounding divine Mysteries, &c.

most Part, practised amongst Builders since *Solomon's* Time; that there were some hundreds mentioned (in Histories of Masonry) under the Titles of Grand-Masters, &c. for no other Reason than that of giving Orders for the building of a House, Tower, Castle, or some other Edifice (or perhaps for suffering the Masons to erect such in their Territories, &c.) while the Memories of as many Thousands of the faithful Crafts are buried in Oblivion: From whence he gave me to understand, that such Histories were of no Use to the Society at present; and further added, that the Manner of constituting Lodges, the old and new Regulations, &c. were the only and most useful Things (concerning Free-Masonry) that could be wrote: To which I beg'd to be informed, whether Songs were to be introduced: His Answer was *: *If thou be made the Master, lift not thyself up; but be among them as one of the rest: Take diligent Care for them, and so sit down.*

And when thou hast done all thy Duty, sit down, that thou mayst be merry with them; and receive a Crown for thy good Behaviour.

Speak thou that art the elder, for it becometh thee; but with sound Judgment: And hinder not Music.

† *And at all Times let thy Garments be White.*

WHILE he was speaking these last Words, I was awaked by a young Puppy that (got into the Room while

* Eccles. xxxii. 1, 2, 3.

† Eccles. ix. 8.

while I slept, and, seizing my Papers, eat a great Part of them, and) was then (between my Legs) shaking and tearing the last Sheet of what I had wrote.

I HAVE not Words to express the Sorrow, Grief, Trouble, and Vexation I was in, upon seeing the Catastrophe of a Work which I expected would outlast the Teeth of Time.

LIKE one distracted (as in Truth I was) I ran to the Owner of the Dog, and demanded immediate Satisfaction : He told me he would hang the Cur ; but at the same Time he imagined I should be under more Obligation to him for so doing, than he was to me for what had happened.

IN short, I looked upon it as a bad Omen ; and my late dream had made so great an Impression on my Mind, that Superstition got the better of me, and caused me to deviate from the general Custom of my worthy Predecessors ; otherwise I would have published a History of Masonry : And as this is rather an accidental than a designed Fault, I hope the Reader will look over it with a favourable Eye.

IN the following Sheets I have inserted nothing but what are undeniable Truths, which will be found (if observed) to be of great Use to the Fraternity, and likewise to Numbers that are not of the Society ; to the latter,

latter, because it will (in some Measure) show them their Folly in ridiculing a Society founded upon Religion, Morality, Brotherly-Love, and good Fellowship; and to those of a more gentle and better polished Nature, give them an Opportunity of examining themselves, and judging how much they are endued with the necessary Qualifications of a Free-Mason, before they apply to be made Members of the Society.

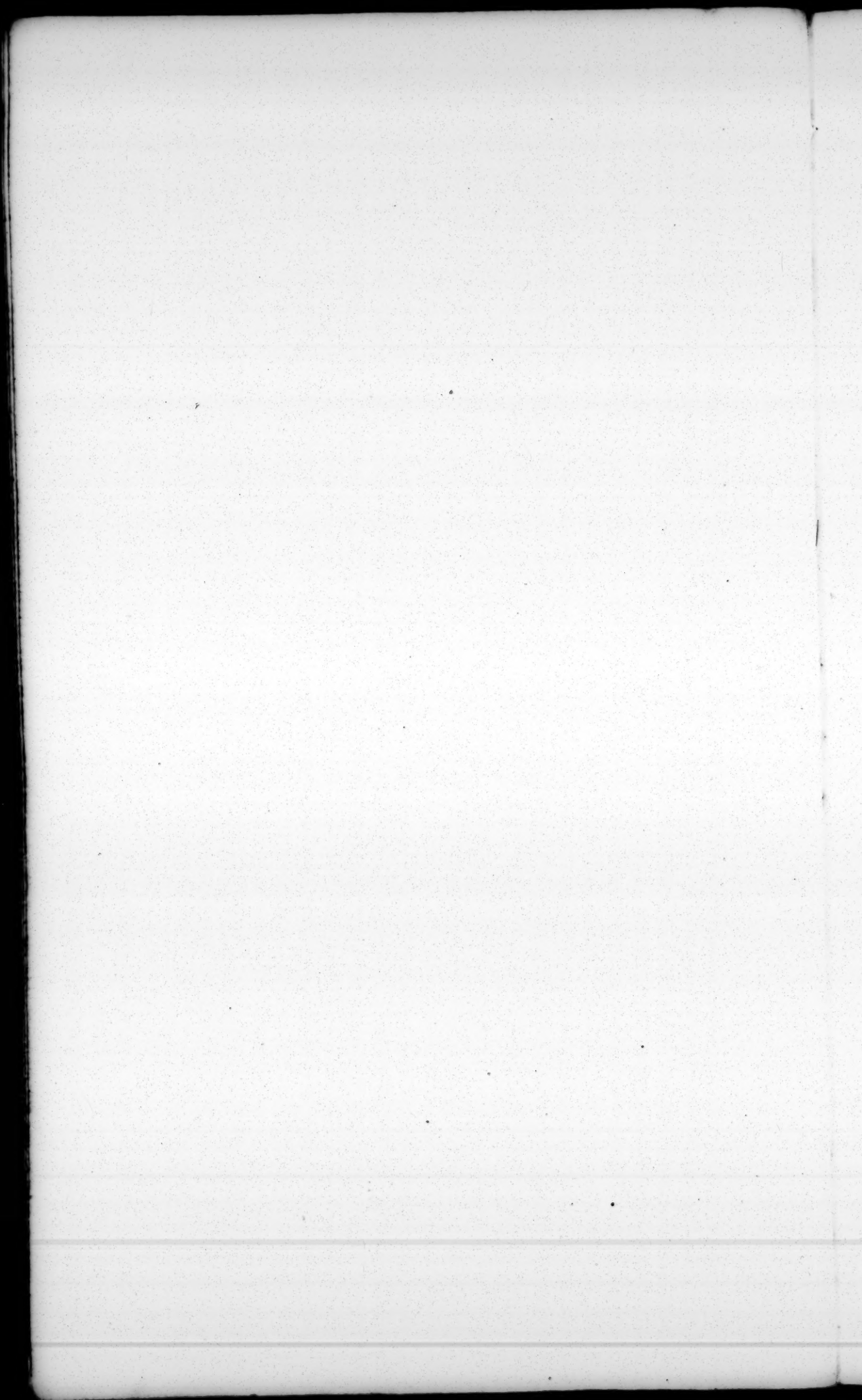
How far I may succeed in this Design, I know not; but as my Intent is good, I hope my Brethren and others will accept the Will for the Deed, and receive this as the Widow's Mite was received; which will amply reward the Trouble taken by him who is,

With all due Respect,

The Reader's most oblig'd,

Humble Servant,

L. D.





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AHIMAN REZON.



BEFORE we enter into the Cause or Motive of the first Institution of Free-Masonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what Care it is to be kept.

ONE of the principal Parts that makes a Man be deemed wise, is his intelligent Strength and Ability to cover and conceal such honest Secrets as are committed to him, as well as his own serious Affairs. And whoever will peruse sacred and profane History, shall find a great Number of virtuous Attempts (in Peace and War) that never reached their designed Ends, but were shaken into Shivers and defeated, only through Defect of secret Concealment; and yet, besides such unhappy Prevention, infinite Evils have thereby ensued. But before all other Examples,

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let

let us consider that which excels all the rest, deriv'd ever from God himself. Who so especially preserves his own Secrets to himself, never letting any Man know what should happen on the Morrow; nor could the wise Men in Ages past, divine what should befall us in this Age: Whereby we may readily discern, that God himself is well pleased with Secrecy. And although (for Man's good) the Lord has been pleased to reveal some Things, yet it is impossible at any Time to change or alter his Determination, in regard whereof the reverend wise Men of ancient Times, evermore affected to perform their Intentions secretly.

WE read that *Cato* the Censor often said to his Friends, that of three Things he had good Reason to repent, if ever he neglected the true Performance of all or any one of them: The first, if he divulged any Secret; the second, if he adventured on the Water when he might stay on dry Land; and thirdly, if he should let any Day neglectedly escape him without doing some good Action. The latter two are well worthy of Observation; but the first concerns our present Undertaking. *Alexander* having received divers Letters of great Importance from his Mother, after he had read them, in the Presence of none but his dear Friend *Ephestion* and himself, he drew forth his Signet which sealed his most private Letters, and without speaking set it upon *Ephestion's* Lips; intimating thereby, that he in whose Bosom

Bosom a Man buries his Secrets, should have his Lips locked up from revealing them.

AMONG the rest it may not be disagreeable to the Reader to peruse the following Story, as told by *Alius Gellius* in his *Attick Nights*, and by *Macrobius* in his *Saturnals*.

THE Senators of *Rome*, at their usual sitting in the Senate-House, had constituted a Custom among themselves, that each Brother Senator who had a Son, should be admitted with his Father to abide in the Senate-House during their sitting, or depart if Occasion required; nor was this Favour general, but extended only to Noblemens Sons, who were tutored in such a Manner as enabled them to become wise Governors, capable of keeping their own Secrets. About this Time it happened that the Senators sat in Consultation of a very important Cause, so that they stayed much longer than usual, and the Conclusion referred to the following Day, with express Charge of Secrecy in the mean Time. Among the other Noblemens Sons who had been at this weighty Business, was that faithful Youth the Son of the grave *Papirius*, whose Family was one of the most noble and illustrious in all *Rome*.

THE young Lad being come home, his Mother (as most of the Fair-Sex, are highly affected with Novelty) intreated him to tell her what strange Case had been that Day debated in the Senate, that had Power to detain them so long beyond their usual Hour: The virtuous and noble Youth courtiously

told her that it was a Business not in his Power to reveal, he being in a solemn Manner commanded to Silence : Upon hearing this Answer, her Desires became more earnest in stricter Enquiries into the Case, and nothing but Intelligence thereof could any way content her : So that first by fair Speeches and Entreaties, with liberal Promises, she endeavoured to break open this poor little Casket of Secrecy : But finding those Efforts in vain, to Stripes and violent Threats was her next Flight ; because Force may compel, where Lenity cannot.

THE admired noble Spirit finding a Mother's Threats to be very harsh, but her Stripes more bitter than any Thing beside ; comparing his Love to her as his Mother, with the Duty he owed to his Father ; the one mighty, but the other impulsive ; he lays her and her fond Conceit in one Scale ; his Father, his own Honour, and the solemn Injunctions to Secrecy, in the other Scale ; and finding her intrinsic Weight as being his Mother, but lighter than Wind being thus gone out of herself. Whetting his tender Wit upon the sandy Stone of her edging Importunity, to appease her, and preserve his own Honour by remaining faithful, he thus resolved her.

MADAM, and dear Mother, you may well blame the Senate for their long sitting, at least for calling in Question a Case so impertinent ; for except the Wives of the Senators be admitted to consult thereon, there can be no Hope of a Conclusion : I speak
this

but out of my young Apprehension, for I know their Gravity may easily confound me ; and yet, whether Nature or Duty so instruct me, I cannot tell : But to them it seems necessary, for the Increase of People, and for the public Good, that every Senator should be allowed two Wives ; or otherwise, their Wives two Husbands : I shall hardly under one Roof call two Men by the Name of Father ; I had rather call two Women by the Name of Mother. This is the Question, Mother ; and To-morrow it must have Determination.

THE Mother hearing this, and his seeming unwilling to reveal it, took it for infallible Truth : Her Blood was quickly fired, and Rage ensued. I need not put the Reader in mind that such sudden Heats seldom admit of Consideration ; but on the contrary, hurry the Senses and Faculties further to Rashness, and other Follies ; by which they are rendered incapable of doing themselves such good Actions, or Service, as their Case often require : So without requiring any other Counsel, she immediately sent to the other Ladies and Matrons of *Rome*, to acquaint them with this weighty Affair, wherein the Peace and Welfare of their whole Lives was so nearly concerned. This melancholy News blew up such a brain-sick Passion, that the Ladies immediately assembled ; and though (some falsely say) that a Parliament of Women are very seldom governed by one Speaker, yet this Affair being so urgent, the Haste as pertinent, and the Case (on their Behalf) meerly in-

indulgent, the revealing Woman must prolocute for herself and the rest. And on the next Morning such a Din was at the senate Door, for Admission to sit with their Husbands in this wonderful Consultation, as if all *Rome* had been in an Uproar. Their Minds must not be known before they have Audience; which (though against all Order) being granted, such an Oration was made by the Woman Speaker, with Request that Women might have two Husbands rather than Men two Wives, who could scarcely content one, &c. Upon the Riddle's Solution, the noble Youth was highly commended for his Fidelity, and the Ladies greatly confounded, and departed very likely with blushing Cheeks. Nevertheless, to avoid the like Inconveniency for the future, it was determined that thence forward they should bring their Sons no more into the Senate; only young *Papirius*, who was freely accepted, and his Secrecy and discreet Policy not only applauded, but himself with Titles of Honour dignified and rewarded.

NOR should we forget the faithful *Anaxarchus* (as related by *Pliny*, in his seventh Book and twenty-third Chapter) who was taken in order to force his Secrets from him, bit his Tongue in the Midst between his Teeth, and afterwards threw it in the Tyrant's Face.

THE *Athenians* had a Statue of Brass, which they bowed to; the Figure was made without a Tongue, to declare Secrecy thereby.

LIKE-

LIKEWISE the *Egyptians* worshipped *Harpocrates*, the God of Silence ; for which Reason he is always pictured holding his Finger on his Mouth.

THE *Romans* had a Goddess of Silence named *Angerona*, which was pictured like *Harpocrates*, holding her Finger on her Mouth, in Token of Secrecy.

THE Servants of *Plancus* are much commended, because no Torment could make them confess the Secret which their Master intrusted them with.

LIKEWISE the Servant of *Cato* the Orator was cruelly tormented, but nothing could make him reveal the Secrets of his Master.

Quintus Curtius tells us, that the *Persians* held it as an inviolable Law to punish most grievously (and much more than any other Trespass) him that discovered any Secret ; for Confirmation thereof, he, says that King *Darius*, being vanquished by *Alexander*, had made his Escape so far as to hide himself where he thought he might rest secure ; no Tortures whatsoever, or liberal Promises of Recompence, could prevail with the faithful Brethren that knew it, or compel them to disclose it to any Person : And furthermore says, that no Man ought to commit any Matter of Consequence to him that cannot truly keep a Secret.

Horace, among his continual Laws, would have every Man keep secret whatsoever was done or said : For this Reason the *Athenians* were wont (when they met at any Feast) that the most ancient among
them

them should shew every Brother the Door whereat they entered, saying, Take Heed that not so much as one Word pass out from hence, of whatsoever shall here be acted or spoken.

THE first Thing that *Pythagoras* taught his Scholars was to be silent, therefore (for a certain Time) he kept them without speaking, to the End that they might the better learn to preserve the valuable Secrets he had to communicate to them, and never to speak but when Time required, expressing thereby that Secrecy was the rarest Virtue: Would to God that the Masters of our present Lodges would put the same in Practice.

Aristotle was demanded what Thing appeared most difficult to him; he answered, to be secret and silent.

To this Purpose St. *Ambrose*, in his Offices, placeth among the principal Foundations of Virtue, the patient Gift of Silence.

THE wise King *Solomon* says in his Proverbs, that a King ought not to drink Wine, because Drunkenness is an Enemy to Secrecy; and in his Opinion, he is not worthy to reign that cannot keep his own Secrets; he farthermore says, that he which discovers Secrets is a Traitor, and he that conceals them is a faithful Brother: He likewise says, that he that refraineth his Tongue is wise: And again, he that keeps his Tongue, keeps his Soul. I could mention many other Circumstances of the Excellency of Secrecy; and I dare venture to say that the greatest Honour,

Honour, Justice, Truth, and Fidelity, has been always found amongst those who could keep their own and others Secrets; and this is most nobly set forth by *Horace*, who says:

The Man resolv'd and steady to his Trust,
 Inflexible to Ill, and obstinately just;
 May the rude Rabble's Insolence despise,
 Their senseless Clamours and tumultuous Cries;
 The Tyrant's Fierceness he beguiles,
 And the stern Brow and the harsh Voice defies,
 And with superior Greatness smiles:
 Not the rough Whirlwind, that deforms
Adria's black Gulph, and vexes it with Storms;
 The stubborn Virtue of his Soul can move:
 Not the red Arm of angry *Jove*,
 That flings the Thunder from the Sky,
 And gives it Rage to roar and Strength to fly.

Should the whole Frame of Nature round him break,
 In Ruin and Confusion hurl'd;
 He unconcern'd wou'd hear the mighty Crack,
 And stand secure amidst a falling World.

THEREFORE I am of Opinion, that if Secrecy and Silence be duly considered, they will be found most necessary to qualify a Man for any Business of Importance: If this be granted, I am confident that no

Man will dare to dispute that Free-Masons are superior to all other Men, in concealing their Secrets, from Times immemorial ; which the Power of Gold, that often has betrayed Kings and Princes, and sometimes overturned whole Empires, nor the most cruel Punishments could never extort the Secret (even) from the weakest Member of the whole Fraternity.

THEREFORE I humbly presume it will of Consequence be granted, that the Welfare and Good of Mankind was the Cause or Motive of so grand an Institution as Free-Masonry (no Art yet ever being so extensively useful) which not only tends to protect its Members from external Injuries, but to polish the rusty Dispositions of iniquitous Minds, and also to detain them within the pleasant Bounds of true Religion, Morality, and Virtue ; for such are the Precepts of this Royal Art, that if those who have the Honour of being Members thereof would but live according to the true Principles of the Ancient Craft, every Man that's endowed with the least Spark of Honour or Honesty, must of course approve their Actions, and consequently endeavour to follow their Steps. And although very few or none of the Brethren arrive to the Sublimity and beautiful Contrivance of *Hiram Abif* ; yet the very Enemies of Free-Masonry must own, that it is the most renowned Society that ever was, is now, or (perhaps) ever will be upon Earth ; the following true Description

cription of the Royal Art, will clearly shew its great Use to Mankind.

Waste and irregular still the World had been,
A Prospect rude not pleasant to be seen ;
Inclement Seasons would destroy Mankind,
With Dog-Star's Heat and Winter's freezing Wind :
The greedy Savage, whose Voice to human Ear
Ungrateful Sound, and fill the Heart with Fear :
Aspiring Warriors, Who could their Strength withhold ?
Their daring Insults and Attempts most bold ?
Without Masonry, Our glorious Shield,
We to all those and many more must yield.
Hail! mighty ART, thou gracious Gift of Heaven,
To aid Mankind by our Creator given :
It was you alone that gave the Ark its Form,
Which sav'd the Faithful from the impending Storm ;
When sinful Cowans were grov'ling in the Tide,
The Masons Ark triumphantly did ride
O'er mighty Waves, nor car'd they where it steer'd
Till Floods abated and dry Land appear'd :
On *Arrarat's* Mount, after the mighty Storm,
There stood their Ark and open'd Lodge in Form ;
There the Mason, of his own Accord,
Built an Altar to the heavenly Lord ;
Return'd Thanks with offering Sacrifice,
Which pleas'd Jehovah ; and to himself he cries,

I ne'er will curse the Ground no more,
Nor smite the Living as I've done before :
While Earth remain this Blessing I'll bestow,
A proper Time when you your Seed may sow ;
The Harvest-Time to bless the lab'ring Swain,
With fruitful Crops for all his Care and Pain :
Nights, Days, and Seasons shall surround this Ball,
Nor shall they cease until the End of all :
And to confirm my Promise unto thee,
Amidst the Clouds my Bow a Witness be ;
An heav'nly Arch shews how God sav'd the Lives
Of Masons four, likewise their happy Wives.
Such are the Blessings of each Time and Season,
Which God has promis'd to that Master-Mason ;
By which we see that mighty Things were done
By this great Art, since first the World began.
What Mortal living, whether far or near,
Around the Globe within the heavenly Sphere,
Can name one Art so much by God approv'd,
As Masonry in *David* whom he lov'd ;
Witness *Moriab* where God appear'd to Man,
And gave the Prince the holy Temple's Plan ;
Which Charge wise *Solomon* after did fulfil,
By *Tyre's* Aid and *Hiram's* mighty Skill.
This is the Art that did the World excel,
And pleas'd the Lord of Hosts to come and dwell
Amongst

Amongst the Masons ; who did the Temple frame,
To worship God and keep his sacred Name.

By Masons Art aspiring Domes appear,
Where God is worship'd still in Truth and Fear :

By Masons Art the greedy Miser's Breast,
(Tho' Iron-bound, impenetrable as his Chest)

Compassion feels and values not his Store,
And freely gives what he ne'er thought before :

By Masons Art the injurious Tongue doth fall
Before the Throne, when awful Silence call :

By Masons Art the Wings of loose Desire,
Are soon clipt short and cannot soar no higher ;

The lascivious Mind the Ancient Craft restrain,
From immodest Bents, unlawful and profane :

By Masons Art the puny foppish Afs,
(Mankind's Disgrace, and Sport of ev'ry Lass)

Soon quits his Folly, and more wiser grown,
Looks on himself as one before unknown :

By Masons Art the proud Ensigns of State,
(Ambition's Nurs'ry, and her lofty Seat)

Are deemed vain and useless Toys,

Free-Masons prize more solid Joys.

BUT methinks I hear some of my Readers say,
surely if Free-Masonry be such as it is here represented,
the Brotherhood most certainly are the happiest Men living ;
and yet, on the contrary, we often
meet

meet some very miserable, others very great Knaves, and a number of ignorant, illiterate, stupid Fools of the Society; or at least would endeavour to make the World believe so. This shall be duly considered, and answered, in its proper Place hereafter. In the mean Time I am well assured, that none but Strangers to the Craft, and ungenerous Enemies to good Society, will doubt the Veracity of what is here inserted concerning Free-Masonry. And for further Satisfaction to my female Readers, and such of the male Sex as have not the Honour of being initiated into the Mystery, I here beg Leave to treat of the Principles of the Craft (so far as comes under the Limitation of my Pen) which I hope will meet with a just Admiration, because they are founded upon Religion, Morality, Brotherly-Love, and good Fellowship.

A MASON is obliged by his Tenure to believe firmly in the true Worship of the eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the Use of all good Men: So that no one who rightly understands the Art, can possibly tread in the irreligious Paths of the unhappy Libertine, or be induced to follow the arrogant Professors of Atheism or Deism; neither is he to be stained with the gross Errors of blind Superstition, but may have the Liberty of embracing what Faith he shall think proper, provided at all Times he pays a due
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Reverence to his Creator, and by the World deals with Honour and Honesty, ever making that golden Precept the Standard-Rule of his Actions, which engages, To do unto all Men as he would they should do unto him: For the Craft, instead of entering into idle and unnecessary Disputes concerning the different Opinions and Persuasions of Men, admits into the Fraternity all that are good and true; whereby it hath brought about the Means of Reconciliation amongst Persons, who, without that Assistance, would have remained at perpetual Variance.

A MASON is a Lover of Quiet; is always subject to the civil Powers, provided they do not infringe upon the limited Bounds of Religion and Reason: And it was never yet known, that a real Craftsman was concerned in any dark Plot, Designs, or Contrivances against the State, because the Welfare of the Nation is his peculiar Care; so that from the highest to the lowest Step of Magistracy due Regard and Deference is paid by him.

BUT as Masonry hath at several Times felt the injurious Effects of War, Bloodshed, and Devastation, it was a stronger Engagement to the Craftsmen to act agreeable to the Rules of Peace and Loyalty, the many Proofs of which Behaviour hath occasioned the ancient Kings and Powers to protect and defend them. But if a Brother should be so far unhappy as to rebel against the State, he would meet
with

with no Countenance from his Fellows ; nor would they keep any private Converse with him, whereby the Government might have Cause to be jealous, or take the least Umbrage.

A MASON, in Regard to himself, is carefully to avoid all Manner of Intemperance or Excess, which might obstruct him in the Performance of the necessary Duties of his laudable Profession, or lead him into any Crimes which would reflect Dishonour upon the ancient Fraternity.

HE is to treat his Inferiors as he would have his Superiors deal with him, wisely considering that the Original of Mankind is the same ; and though Masonry divests no Man of his Honour, yet does the Craft admit that strictly to pursue the Paths of Virtue, whereby a clear Conscience may be preserved, is the only Method to make any Man noble.

A MASON is to be so far benevolent, as never to shut his Ear unkindly to the Complaints of wretched Poverty ; but when a Brother is oppressed by Want, he is in a peculiar Manner to listen to his Sufferings with Attention ; in Consequence of which, Pity must flow from his Breast, and Relief without Prejudice according to his Capacity.

A MASON is to pay due Obedience to the Authority of his Master and presiding Officers, and to behave himself meekly amongst his Brethren ; neither neglecting his usual Occupation for the Sake of Company. in running from one Lodge to another ;

nor

nor quarrel with the ignorant Multitude, for their ridiculous Aspersions concerning it: But at his leisure Hours he is required to study the Arts and Sciences with a diligent Mind, that he may not only perform his Duty to his great Creator, but also to his Neighbour and himself: For to walk humbly in the Sight of God, to do Justice, and love Mercy, are the certain Characteristics of a Real Free and Accepted Ancient Mason: Which Qualifications I humbly hope they will possess to the End of Time; and I dare venture to say, that every true Brother will join with me in, *Amen.*

THE Benefits arising from a strict Observance of the Principles of the Craft, are so apparent that I must believe every good Man would be fond to profess and practise the same; because those Principles tend to promote the Happiness of Life, as they are founded on the Basis of Wisdom and Virtue.

IN the first Place; our Privileges and Instructions, when rightly made Use of, are not only productive of our Welfare on this Side of the Grave, but even our eternal Happiness hereafter.

FOR the Craft is founded on so solid a Basis that it will never admit Blasphemy, Lewdness, Swearing, Evil-Plotting, or Controversy; and tho' they are not all of the same Opinion in Matters of Faith, yet they are ever in one Mind in Matters of Masonry; that is, to labour justly, not to eat any Man's Bread for

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Nought,

Nought, but to the utmost of our Capacity to love and serve each other, as Brethren of the same Household ought to do: Wisely judging, that it is as great an Absurdity in one Man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same Size and Countenance, &c.

THEREFORE to afford Succour to the Distressed, to divide our Bread with the industrious Poor, and to put the misguided Traveller into his Way, are Qualifications inherent in the Craft and suitable to its Dignity, and such as the worthy Members of that great Body have at all Times strove with indefatigable Pains to accomplish.

THESE and such like Benefits, arising from a strict Observance of the Principles of the Craft (as Numbers of Brethren have lately experienced) if duly considered, will be found not only to equal but to exceed any Society in being.

IF so, the worthy Members of this great and most useful Society, can never be too careful in the Election of Members; I mean, a thorough Knowledge of the Character and Circumstance of a Candidate that begs to be initiated into the Mystery of Free-Masonry.

UPON this depends the Welfare or Destruction of the Craft; for as Regularity, Virtue, and Concord, are the only Ornaments of human Nature, (which is often too prone to act in different Capacities)

ties) so that the Happiness of Life depends, in a great Measure, on our own Election and a prudent Choice of those Steps.

FOR human Society cannot subsist without Concord, and the Maintenance of mutual good Offices; for, like the working of an Arch of Stone, it would fall to the Ground provided one Piece did not properly support another.

IN former Times every Man (at his Request) was not admitted into the Craft, (tho' perhaps of a good and moral Reputation) nor allowed to share the Benefits of our ancient and noble Institution, unless he was endued with such Skill in Masonry, as he might thereby be able to improve the Art, either in Plan or Workmanship; or had such an Affluence of Fortune as should enable him to employ, honour, and protect the Craftsmen.

I would not be understood, by this, to mean that no reputable Tradesmen should receive any of our Benefits; but, on the contrary, am of Opinion that they are valuable Members of the Commonwealth, and often have proved themselves real Ornaments to Lodges.

THOSE whom I aim at, are the miserable Wretches of Low-Life, (often introduced by excluded Men *)

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some

* That is, Men excluded from their Lodges for Misdemeanors, &c. who (finding themselves deemed unworthy of so noble a Society) still endeavour to make the rest of Mankind believe, that they are good and true, and have full Power and Authority

some of whom can neither read nor write ; and when (by the Assistance of Masonry) they are admitted into the Company of their Betters, they too often act beyond their Capacities ; and under Pretence of searching for Knowledge, they fall into Scenes of Gluttony or Drunkenness, and thereby neglect their necessary Occupation and injure their poor Families, who imagine they have a just Cause to pour out all their Exclamations and Invectives against the whole Body of Free-Masonry, without considering or knowing that our Constitutions and Principles are quite opposite to such base Proceedings.

HERE I think it necessary to put in a Word of Advice to some who may have an Inclination to become Members of this ancient and honourable Society : First, they are to understand that no Man can be made a regular Free-Mason, but such as are free from Bondage, of mature Age, upright in Body and Limbs, and endued with the necessary Senses of a Man : This has been the general Custom of Masons, in all Ages and Nations, throughout the known World.

To

to admit, enter, and make Free-Masons, when and wheresoever they please, &c. These Traders, (though but few in Number) associate together, and for any mean Consideration admit any Person to what little they know of the Craft. Little I say, for I honestly assure my Readers, that no Man who rightly understands the Craft, can be so blind as to trample over its ancient Landmarks ; therefore all Victuallers, &c. ought to be very cautious of entertaining such, from whom neither Benefit nor Credit can be expected. See *New Regulation*, VIII.

To this I beg Leave to add a Word or two: The Persons to whom I now speak, are Men of some Education, and an honest Character; but in low Circumstances: I say, let them first consider their Income and Family, and know that Free-Masonry requires Ability, Attendance, and a good Appearance, to maintain and support its ancient and honourable Grandeur. I could say a great deal more on this Point, but I think the Regulations are sufficient, and therefore refer the Reader to the Perusal of them.

THE next Thing to be considered is the Choice of Officers to rule and govern the Lodge, according to the ancient and wholesome Laws of our Constitution; and this is a Matter of great Concern, for the Officers of a Lodge are not only bound to advance and promote the Welfare of their own particular Lodge, but also whatsoever may tend to the Good of the Fraternity in general.

THEREFORE no Man ought to be nominated or put in such Election, but such as by his known Skill and Merit, is deemed worthy of Performance, *viz.* He must be well acquainted with all the private and public Rules and Orders of the Craft; he ought to be strictly honest, humane of Nature, patient in Injuries, modest in Conversation, grave in Counsel and Advice, and (above all) constant in Amity and faithful in Secrecy.

SUCH

SUCH Candidates well deserve to be chosen the Rulers and Governors of their respective Lodges, to whom the Members are to be courteous and obedient, and, by their wise and ancient Dictates, may learn to dispise the over-covetous, impatient, contentious presumptuous, arrogant, and conceited Prattlers, the Bane of human Society.

HERE I cannot forbear saying, that I have known Men whose Intentions were very honest, and without any evil design commit great Errors, and sometimes been the Destruction of good Lodges; and this occasioned by their Brethren hurrying them indiscreetly into Offices, wherein their slender Knowledge of Masonry rendered them incapable of executing the Business committed to their Charge, to the great Detriment of the Craft and their own Dishonour.

AMONGST the Qualities and Principles of the Craft, I have given a Hint concerning the Behaviour of a Mason in the Lodge, to which I beg he may add the few following Lines, *viz.* he is to pay due Respect, and be obedient (in all reasonable Matters) to the Master and presiding Officers: He must not curse, swear, nor offer to lay Wagers; nor use any lewd or unbecoming Language, in Derogation of GOD'S NAME, and Corruption of good Manners; nor behave himself ludicrously, nor jestingly, while the Lodge is engaged in what is serious and solemn: Neither is he to introduce, support, nor mention any
Dis-

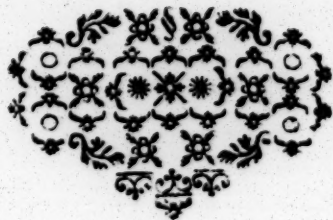
Dispute or Controversy about Religion or Politicks ; nor force any Brother to eat, drink, or stay against his Inclination ; nor do or say any Thing that may be offensive, or hinder a free and innocent Conversation ; least he should break the good Harmony, and defeat the laudable Designs and Purposes, of the ancient and honourable Fraternity.

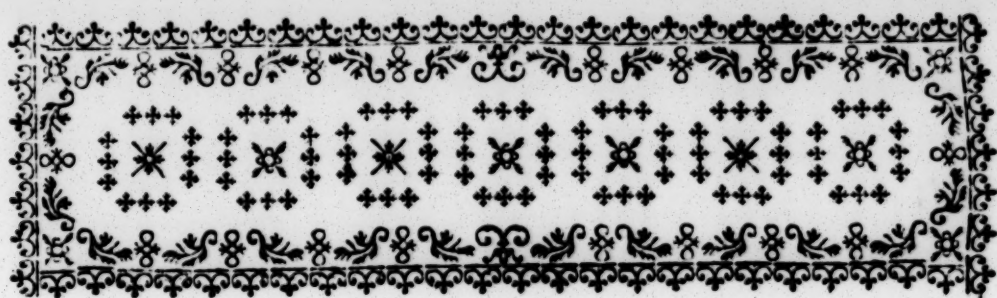
AND I honestly recommend Free-Masonry, as the most sovereign Medicine to purge out the above, or such other Vices ; and regular Lodges, as the only Seminaries where Men (in the most pleasant and clearest Manner) may hear, understand, and learn their Duty to God ; and also to their Neighbours. And this without the Multiplicity of spiteful and malicious Words, long Arguments, or fierce Debates ; which have been made Use of, among mistaken Mortals, upwards of a thousand Years past : And instead of uniting Men in one sacred Band (as the Servants of God, and Brethren of the same Household) have divided them into as many different Opinions, as there were (not only Languages, but even) Men at the Confusion of *Babel*.

As to the Behaviour of the Brethren when out of Lodge, I hope the short Space between each Lodge-Night will not admit of Forgetfulness of the Decency and good Decorum observed in the Lodge, which may serve them as an unerring Rule for their Behaviour and Conduct in all other Companies and Places ; and like the worshipful discreet Master of a
Lodge,

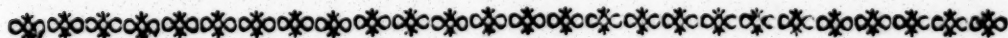
Lodge, rule, govern, and instruct their Families at home in the Fear of God and Love of their Neighbours, while they themselves imitate the Member's Obedience, &c. in paying due Respect to their Superiors.

THESE few Hints may serve to put the Brethren in Mind of the Duty incumbent on them as Free-Masons; and likewise, how to behave themselves in such a Manner as may be acceptable to God, agreeable to the Principles of Masonry, and much to their own Honour: But for further Satisfaction to my Readers in general, I shall here insert the several old Charges of Free and Accepted Masons.





THE
OLD CHARGES
OF THE
FREE and ACCEPTED
M A S O N S.



CHARGE I.
Concerning GOD and RELIGION.

* * * * *
* * A * * * *
* * * * *

MASON is obliged by his Tenure to observe the moral Law as a true NOACHIDA*; and if he rightly understands the Craft, he will never be a stupid Atheist nor an irreligious Libertine, nor act against Conscience.

IN antient Times, the Christian Masons were charged to comply with the Christian Usages of each
E Country

* Sons of Noah, the first Name of Free-Masons.

Country where they travelled or worked ; being found in all Nations, even of divers Religions.

THEY are generally charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinion) ; that is, to be good Men and true, Men of Honour and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished ; for they all agree in the three great Articles of *Noah*, enough to preserve the Cement of the Lodge.

THUS Masonry is the Center of their Union, and the happy Means of consiliating Persons that otherwise must have remained at a perpetual Distance.

C H A R G E II.

Of the CIVIL MAGISTRATE, supreme
and subordinate.

A MASON must be a peaceable Subject, never to be concerned in Plots against the State, nor disrespectful to inferior Magistrates. Of old, Kings, Princes, and States, encouraged the Fraternity for their Loyalty, whoever flourished most in Times of Peace ; but though a Brother is not to be countenanced in his Rebellion against the State, yet, if convicted of no other Crime, his Relation to the Lodge remains indefeasible.

C H A R G E

C H A R G E I I I.

Concerning a L O D G E.

A Lodge is a Place where Masons meet to work in; hence the Assembly, or organized Body of Free-Masons, is called a Lodge; just as the Word Church, is expressive both of the Congregation and the Place of Worship.

EVERY Brother should belong to some particular Lodge, and cannot be absent without incurring Censure, if not necessarily detained.

THE Men made Masons must be free-born (or no Bondmen), of mature Age, and of good Report; hail and sound, not deformed or dismembered, at the Time of their making; but no Woman, no Eunuch.

WHEN Men of Quality, Eminence, Wealth, and Learning, apply to be made, they are to be respectfully accepted, after due Examination; for such often prove good Lords (or Founders) of Work, and will not employ Cowans when true Masons can be had; they also make the best Officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge; nay, from among them the Fraternity can have a Noble GRAND-MASTER; but those Brethren are equally subject to the Charges and Regulations, except in what more immediately concerns Operative Masons.

C H A R G E IV.

Of MASTERS, WARDENS, FELLOWS, *and*
APPRENTICES.

ALL Preferments among Mafons, is grounded upon real Worth and personal Merit only, not upon Seniority. No Master should take an Apprentice that is not the Son of honest Parents, a perfect Youth without Maim or Defect in his Body, and capable of learning the Myfteries of the Art; that to the Lords (or Founders) may be well served, and the Craft not despised; and that when of Age and expert, he may become an Entered Apprentice, or a Free-Mason of the lowest Degree; and upon his Improvements, a Fellow-Craft and a Master-Mason, capable to undertake the Lord's Work.

THE Wardens are chosen from among the Master-Mafons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cafes, or when a Lodge is to be formed, and none such to be had, for then three Master-Mafons, tho' never Masters nor Wardens of Lodges before, may be constituted Master and Wardens of that new Lodge.

BUT no Number, without three Master-Mafons, can form a Lodge; and none can be the Grand Master, or a Grand Warden, who has not acted as the Master of a particular Lodge.

C H A R G E

C H A R G E V.

Of the Management of the CRAFT in Working.

ALL Masons should work hard and honestly on working Days, that they may live reputably and appear in a decent and becoming Manner on Hollidays; and likewise the working Hours appointed by Law, or confirmed by Custom, shall be observed.

A Master-Mason only must be the Surveyor or Master of the Work, who shall undertake the Lord's Work reasonably, shall truly dispend his Goods as if they were his own, and shall not give more Wages than just, to any Fellow or Apprentice.

THE Wardens shall be true both to Master and Fellows, taking Care of all Things both within and without the Lodge, especially in the Masters Absence; and their Brethren shall obey them.

THE Master and the Masons shall faithfully finish the Lord's Work, whether Task or Journey; nor shall they take the Work at Task, which hath been accustomed to Journey.

NONE shall show Envy at a Brother's Prosperity; nor supplant him, nor put him out of his Work, if capable to finish it.

ALL Masons shall meekly receive their Wages without murmuring or Mutiny, and not desert the
Master

Master till the Lord's Work is finished ; they must avoid ill Language, calling each other Brother or Fellow with much Courtesy, both within and without the Lodge ; they shall instruct a younger Brother to become bright and expert, that the Lord's Materials may not be spoiled.

BUT Free and Accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent Necessity ; and even in that Case they must not teach Cowans, but must have a separate Communication ; no Labourer shall be employed in the proper Work of Free-Masons.

C H A R G E VI.

Concerning M A S O N S BEHAVIOUR.

1. *Behaviour in the Lodge before closing.*

YOU must not hold private Committees, or separate Conversation, without Leave from the Master ; nor talk of any Thing impertinent, nor interrupt the Master or Warden, or any other Brother speaking to the Chair ; nor act ludicrously while the Lodge is engaged in what is serious and solemn ; but you are to pay due Reverence to the Master, Wardens, and Fellows, and put them to worship.

EVERY Brother found guilty of a Fault, shall stand to the Award of the Lodge, unless he appeals to the Grand Lodge, or unless a Lord's Work is retarded ; for then a particular Reference may be made.

No

No private Piques, no Quarrels about Nations, Families, Religions, or Politics, must be brought within the Doors of the Lodge ; for as Masons, we are of the oldest Catholic Religion, before hinted ; and of all Nations upon the Square, Level, and Plumb ; and like our Predecessors in all Ages, we are resolved against political Disputes, as contrary to the Peace and Welfare of the Lodge.

2. *Behaviour after the Lodge is closed, and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess ; not forcing a Brother to eat or drink beyond his own Inclination (according to the old Regulation of King *Abasuerus*), nor hinder him from going home when he pleases ; for though after Lodge-Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, though unjustly.

3. *Behaviour at meeting without Strangers, but not in a formed Lodge.*

You are to salute one another as you have been, or shall be, instructed ; freely communicating Hints of Knowledge, but without disclosing Secrets, unless to those that have given long Proof of their Taciturnity and Honour, and without derogating from the Respect due to any Brother, were he not a Mason ; for though all Brothers and Fellows are upon
the

the Level, yet Maſonry divests no Man of the Honour that was due to him before he was made a Maſon, or that ſhall become his Due afterwards; nay, it rather adds to his Reſpect, teaching us to give Honour to whom it is due, eſpecially to a noble or eminent Brother, whom we ſhould diſtinguiſh from all of his Rank and Station, and ſerve him readily, according to our Ability.

4. *Behaviour in the Preſence of Strangers, not Maſons.*

You muſt be cautious in your Words, Carriage, and Motions; ſo that the moſt penetrating Stranger may not be able to diſcover what is not proper to be intimated: And the impertinent or enſnaring Queſtions, or ignorant Diſcourſe of Strangers, muſt be prudently managed by Free-Maſons.

5. *Behaviour at home, and in your Neighbourhood.*

MASONS ought to be moral Men, as above charged; conſequently good Huſbands, good Parents, good Sons, and good Neighbours; not ſtaying too long from home, and avoiding all Exceſs; yet wiſe Men too, for certain Reaſons known to them.

6. *Behaviour towards a ſoreign Brother, or Stranger.*

You are cauſiouſly to examine him, as Prudence ſhall direct you, that you may not be impoſed on by
a Pre-

a Pretender, whom you are to reject with Derision, and beware of giving him any Hints ; but if you discover him to be true and faithful, you are to respect him as a Brother, and if in Want you are to relieve him if you can, or else direct him how he may be relieved : You must employ him if you can, or else recommend him to be employed ; but you are not charged to do beyond your Ability.

7. *Behaviour behind a Brother's Back, as well as before his Face.*

FREE and Accepted Masons have ever been charged, to avoid all Manner of slandering and backbiting of true and faithful Brethren, or talking disrespectfully of a Brother's Performance or Person, and all Malice or unjust Resentment ; nay, you must not suffer any others to reproach an honest Brother, but defend his Character as far as is consistent with Honour, Safety, and Prudence ; though no farther.

C H A R G E VII.

Concerning L A W - S U I T S.

IF a Brother do you Injury, apply first to your own or his Lodge, and if you are not satisfied you may appeal to the Grand Lodge ; but you must never take a legal Course, till the Cause cannot be otherwise decided ; for if the Affair is only between Masons, and about Masonry, Law-Suits ought to be

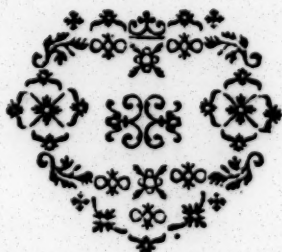
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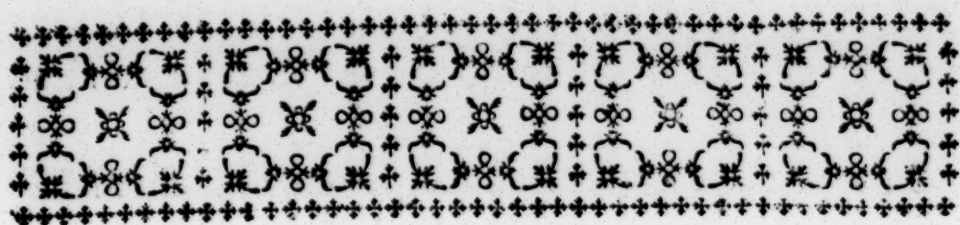
pre-

prevented by the good Advice of prudent Brethren, who are the best Referees of Differences.

BUT if that Reference is either impracticable or unsuccessful, and the Affair must be brought into the Courts of Law or Equity; yet still you must avoid all Wrath, Malice, and Rancour in carrying on the Suit; not saying or doing any thing that may hinder the Continuance or Renewal of brotherly Love and Friendship, which is the Glory and Cement of this ancient Fraternity; that we may shew to all the World the benign Influence of Masonry, as all wise, true, and faithful Brethren have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration. Amen! So mote it be!

* * * *All these Charges you are to observe, and also those that shall be communicated to you in a Way that cannot be written.*





A

SHORT CHARGE

To a new admitted

M A S O N.

BROTHER,

YOU are now admitted (by the unanimous
Y Consent of our Lodge) a Fellow of our
most ancient and honourable Society; an-
cient, as having subsisted from Time immemorial;
and honourable, as tending in every Particular to
render a Man so who will be but conformable to its
glorious Precepts: The greatest Monarchs in all
Ages, as well of *Asia* and *Africa* as of *Europe*, have
been Encouragers of the Royal Art; and many of
them have presided as GRAND-MASTERS over the
Masons in their respective Territories, not thinking
it any lessening to their Imperial Dignities, to level

themselves with their Brethren in Masonry, and to act as they did.

THE World's great Architect is our Supreme Master ; and the unerring Rule he has given us, is that by which we work ; religious Disputes are never suffered within the Lodge, for as Masons we only pursue the universal Religion, or the Religion of Nature ; this is the Cement which unites the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

THERE are three general Heads of Duty which Masons ought always to inculcate, *viz.* to GOD, our Neighbour, and ourselves ; to GOD, in never mentioning his NAME but with that reverential Awe which a Creature ought to bear to his CREATOR, and to look upon him always as the *Summum Bonum* which we came into the World to enjoy, and according to that View to regulate all our Pursuits ; to our Neighbours, in acting upon the Square, or doing as we would be done by ; to ourselves, in avoiding all Intemperance and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and always keeping within due Bounds and free from all Pollution.

IN the State, a Mason is to behave as a peaceable and dutiful Subject, conforming chearfully to the Government under which he lives.

HE is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour, with some Reluctance, than to extort it: He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

IN the Lodge he is to behave with all due Decorum, least the Beauty and Harmony thereof should be disturbed or broke: He is to be obedient to the MASTER and the presiding Officers, and to apply himself closely to the Business of Masonry, that he may the sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

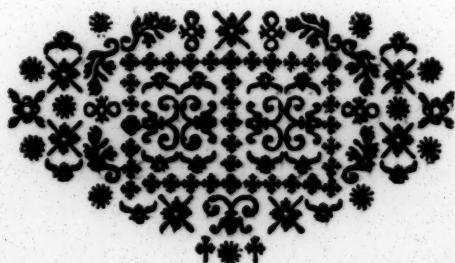
HE is not to neglect his own necessary Avocations * for the Sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak Evil of or ridicule it.

HE is to be a Lover of the Arts and Sciences, and is to take all Opportunities to improve himself therein.

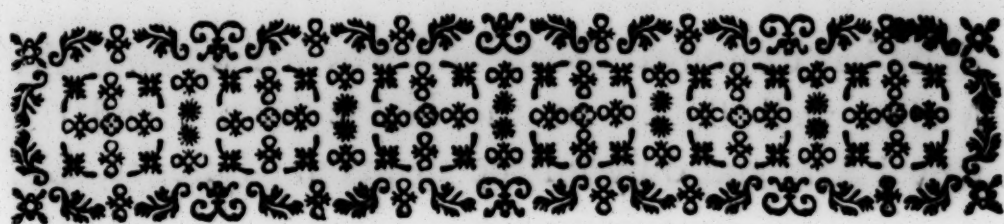
* HERE you are to understand that a Mason ought not to belong to a Number of Lodges at one Time, nor run from Lodge to Lodge; or otherwise, after Masons or Masonry, whereby his Business or Family may be neglected; but yet every Mason is subject to all the Bye-Laws of his Lodge, which he is strictly and constantly to obey; — for the Attendance and Dues of one Lodge, can never prejudice neither him nor his Family.

IF he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, least, by his Misconduct at any Time, the Lodge should pass under some evil Imputations.

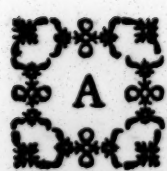
NOTHING can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the sacred Rules of their Order; and such as can do it, they wish had never been admitted.



THE



THE
ANCIENT MANNER
OF
Constituting a Lodge.

 New Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens; or, in the Grand-Master's Absence, the Deputy acts for his Worship, the senior Grand-Warden as Deputy, the junior Grand-Warden as the senior, and the present Master of a Lodge as the junior: Or if the Deputy is also absent, the Grand-Master may depute either of his Grand-Wardens, who can appoint others to act as Grand-Wardens, *pro tempore*.

THE Lodge being opened, and the Candidates or new Master and Wardens being yet among the Fellow-Crafts, the Grand-Master shall ask his Deputy
if

if he has examined them, and whether he finds the Master well skilled in the Noble Science and the Royal Art, and duly instructed in our Myſteries, &c. the Deputy anſwering in the affirmative, ſhall (by the Grand-Maſter's Order) take the Candidate from among his Fellows, and preſent him to the Grand-Maſter, ſaying, *Right Worſhipful Grand-Maſter, the Brethren here deſire to be formed into a regular Lodge; and I preſent my worthy Brother, A. B. to be (installed) their Maſter, whom I know to be of good Morals and great Skill, true and truſty, and a Lover of the whole Fraternity, whereſoever diſperſed over the Face of the Earth.*

THEN the Grand-Maſter placing the Candidate on his Left-Hand, and having aſked and obtained the unanimous Conſent of the Brethren, ſhall ſay (after ſome other Ceremonies and Expreſſions that cannot be written), *I conſtitute and form theſe good Brethren into a new regular Lodge, and appoint you, Brother A. B. the Maſter of it, not doubting of your Capacity and Care to preſerve the Cement of the Lodge, &c.*

UPON this the Deputy, or ſome other Brother for him, ſhall rehearſe the Charge of a Maſter; and the Grand-Maſter ſhall aſk the Candidate, ſaying, *Do you ſubmit to theſe Charges as Maſters have done in all Ages?* And the new Maſter ſignifying his cordial Submiſſion thereto, the Grand-Maſter ſhall, by certain ſignificant Ceremonies and ancient Uſages, install him and preſent him with his Warrant, the Book of
of

Constitutions, the Lodge-Book, and the Instruments of his Office, one after another ; and after each of them the Grand-Master, his Deputy, or some Brother for him, shall rehearse the short and pithy Charge that is suitable to the Thing present.

NEXT, the Members of this new Lodge, bowing altogether to the Grand-Master, shall return his Worship their Thanks (according to the Custom of Masters) and shall immediately do Homage to their new Master, and (as faithful Craftsmen) signify their Promise of Subjection and Obedience to him by usual Congratulations.

THE Deputy and Grand-Wardens, and any other Brethren that are not Members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming Acknowledgments (as Master-Masons), first to the Grand-Master and grand Officers, and to the rest in their Order.

THEN the Grand-Master orders the new Master to enter immediately upon the Exercise of his Office, and, calling forth his senior Warden, a Fellow-Craft (Master-Mason) presents him to the Grand-Master for his Worship's Approbation, and to the new Lodge for their Consent ; upon which the senior or junior Grand-Warden, or some Brother for him, shall rehearse the Charge of a Warden, &c. of a private Lodge ; and, he signifying his cordial Submission thereto, the new Master shall present him singly with the several Instruments of his Office, and, in ancient

Manner and due Form, install him in his proper Place.

IN like Manner the new Master shall call forth his junior Warden, who shall be a Master-Mason, and presented (as above) to the junior Grand-Warden, or some other Brother in his stead, and shall in the above Manner be installed in his proper Place; and the Brethren of this new Lodge shall signify their Obedience to these new Wardens, by the usual Congratulations due to Wardens.

THE Grand-Master then gives all the Brethren Joy of their Master and Wardens, &c. and recommends Harmony, &c. hoping their only Contention, will be a laudable Emulation in cultivating the Royal Art, and the Social Virtues.

THEN the Grand-Secretary, or some Brother for him, (by the Grand-Master's Order) in the Name of the Grand Lodge, declares and proclaims this new Lodge duly constituted N^o , &c.

UPON which all the new Lodge together (after the Custom of Masters) return their hearty and sincere Thanks for the Honour of this Constitution.

THE Grand-Master also orders the Grand-Secretary to register this new Lodge in the Grand Lodge-Book, and to notify the same to the other particular Lodges; and, after some other ancient Customs and Demonstrations of Joy and Satisfaction, he orders the senior Grand-Warden to close the Lodge.

A Prayer



*A PRAYER said at the Opening of the
Lodge, &c. used by Jewish Free-Masons.*

O LORD, excellent art thou in thy Truth, and there is nothing great in Comparison to thee ; for thine is the Praise, from all the Works of thy Hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true Knowledge of Masonry : By the Sorrows of *Adam*, thy first made Man ; by the Blood of *Abel*, thy holy one ; by the Righteousness of *Setb*, in whom thou art well pleased ; and by thy Covenant with *Noah*, in whose Architecture thou was't pleased to save the Seed of thy beloved ; number us not among those that know not thy Statutes, nor the divine Mysteries of the secret Cabbala.

BUT grant, we beseech thee, that the Ruler of this Lodge may be endued with Knowledge and Wisdom, to instruct us and explain his secret Mysteries, as our holy Brother *Moses* * did (in his Lodge)

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to

* IN the Preface to the *Mishna*, we find this Tradition of the *Jews*, explained as follows :

GOD not only delivered the Law to *Moses* on *Mount Sinai*, but the Explanation of it likewise : When *Moses* came down from the
Mount,

to *Aaron*, to *Eleazar* and *Ithamar*, (the Sons of *Aaron*, and the seventy Elders of *Israel*).

AND grant that we may understand, learn, and keep all the Statutes and Commandments of the Lord, and this holy Mystery, pure and undefiled unto our Lives End. Amen, Lord.

Mount, and entered into his Tent, *Aaron* went to visit him; and *Moses* acquainted *Aaron* with the Laws he had received from God, together with the Explanation of them: After this *Aaron* placed himself at the Right-Hand of *Moses*, and *Eleazar* and *Ithamar* (the Sons of *Aaron*) were admitted, to whom *Moses* repeated what he had just before told to *Aaron*: These being seated, the one on the Right-Hand, the other on the Left-Hand of *Moses*; the seventy Elders of *Israel*, who composed the Sanhedrim, came in; and *Moses* again declared the same Laws to them, with the Interpretations of them, as he had done before to *Aaron* and his Sons. Lastly, all who pleased of the common People were invited to enter, and *Moses* instructed them likewise in the same Manner as the rest: So that *Aaron* heard four Times what *Moses* had been taught by God upon Mount Sinai, *Eleazar* and *Ithamar* three Times, the seventy Elders twice, and the People once. *Moses* afterwards reduced the Laws which he had received into Writing, but not the Explanations of them; these he thought it sufficient to trust to the Memories of the abovementioned Persons, who, being perfectly instructed in them, delivered them to their Children, and these again to theirs from Age to Age.

A Prayer



*A PRAYER used amongst the primitive
Christian MASONS.*

THE Might of the Father of Heaven, and the Wisdom of his glorious Son, through the Grace and Goodness of the Holy Ghost, being three Persons in one Godhead, be with us at our Beginning, and give us Grace so to govern us here in our living, that we may come to his Bliss that never shall have End. Amen.



*Another Prayer, and that which is most general
at Making or Opening.*

MOST holy and glorious Lord God, thou great Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces, and hast promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, that we may know and serve thee aright, that all our Doings may tend to thy Glory and the Salvation of our Souls.

AND

AND we beseech thee, O Lord God, to bless this our present Undertaking, and grant that this our new Brother may dedicate his Life to thy Service, and be a true and faithful Brother among us: Endue him with a Competency of thy divine Wisdom, that he may, with the Secrets of Free-Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we most humbly beg, in the Name, and for the Sake, of JESUS CHRIST our Lord and Saviour. Amen.



* A H A B A T H O L A M.

A Prayer repeated in the Royal Arch Lodge at Jerusalem.

THOU hast loved us, O Lord our God, with eternal Love; thou hast spared us with great and exceeding Patience, our Father and our King, for thy great NAME's Sake, and for our Father's Sake who trusted in thee, to whom thou didst teach the Statutes of Life, that they might do after the Statutes of thy good Pleasure with a perfect Heart: So be thou merciful unto us, O our Father, merciful Father, that sheweth Mercy, have Mercy upon us we beseech thee, and put Understanding into our Hearts, that we may understand, be wise, hear, learn, teach,

* See Dr. Wooten, on the Mishna.

teach, keep, do, and perform all the Words of the Doctrine of thy Law in Love, and enlighten our Eyes in thy Commandments, and cause our Hearts to cleave to thy Law, and unite them in the Love and Fear of thy NAME; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

BECAUSE we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy Salvation, and in thy Mercies, O Lord our God; and the Multitude of thy Mercies, shall not forsake us for ever. Selah: And now make Haste and bring upon us a Blessing, and Peace from the four Corners of the Earth; for thou art a God that workest Salvation, and has chosen us out of every People and Language; and thou, our King, hast caused us to cleave to thy GREAT NAME, in love to praise thee and to be united to thee, and to love thy NAME: Blessed art thou, O Lord God, who hast chosen thy People *Israel* in Love.



HAVING inserted this Prayer, and mentioned that Part of Masonry commonly called the Royal Arch (which I firmly believe to be the Root, Heart, and Marrow of Free-Masonry) I cannot forbear giving a Hint of a certain evil Designer, who has made a Trade thereof for some Time past, and has drawn in a Number of worthy, honest Men,
and

and made them believe that he and his Assistants truly taught them all and every Part of the above-named Branch of Masonry, which they soon communicated to the worthy Brethren of their Acquaintance, without being able to form any Sort of Judgment whereby they might distinguish Truth from Falshood, and consequently could not discern the Imposition; but, as the wise *Seneca* justly observes, it fares with us in human Life as in a routed Army, one stumbles first and then another falls upon him; and so they follow, one upon the Neck of another, till the whole Field comes to be but one Heap of Miscarriages. This is the Case of all those who think themselves Royal Arch Masons, without passing the Chair in regular Form, according to the ancient Custom of the Craft: To this I will add the Opinion of our Worshipful Brother Doctor *Fisfield D'Assigny*, printed in the Year 1744. “ Some of
 “ the Fraternity (says he) have expressed an Uneasiness at this Matter being kept a Secret from them
 “ (since they had already passed through the usual
 “ Degrees of Probation) I cannot help being of
 “ Opinion, that they have no Right to any such
 “ Benefit until they make a proper Application, and
 “ are received with due Formality: And as it is an
 “ organised Body of Men who have passed the
 “ Chair, and given undeniable Proofs of their Skill
 “ in Architecture, it cannot be treated with too
 “ much Reverence; and more especially since the
 “ Characters of the present Members of that particular
 “ cular

“ cular Lodge are untainted, and their Behaviour
“ judicious and unexceptionable : So that there can-
“ not be the least Hinge to hang a Doubt on, but
“ that they are most excellent Masons.”

THE Respect I have for the very Name of Free-Mason, is sufficient to make me conceal the Name of the Person here pointed at ; and, instead of exposing him, or stigmatizing him with a Name he justly deserves, I earnestly wish that God may guide him back, out of his present Labyrinth of Darknes, to the true Light of Masonry ; which is, Truth, Charity, and Justice.

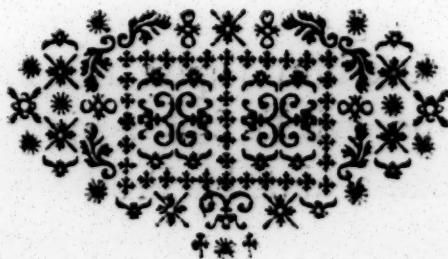
I make no Manner of Doubt, but that this will reach the Hands of the Person aimed at ; and as my Intention is rather to reform than offend, I hope he will answer my Expectation, in laying aside such Evils as may bring Dishonour to the Craft and himself ; and I assure him (upon the Honour of a Mason) I have no evil Design against him, no more than *Hesiod* had against his Brother *Perfes*, when he wrote the following Advice.

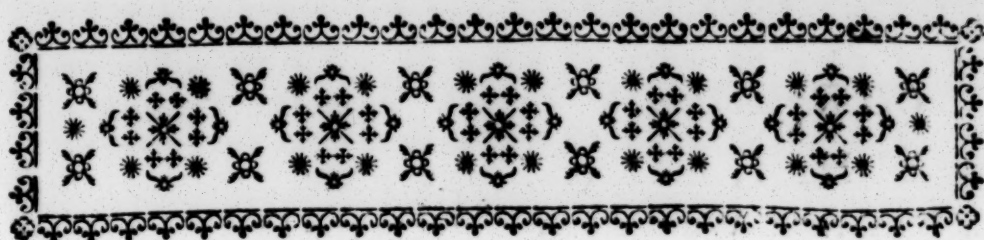
O *Perfes*, foolish *Perfes*, bow thine Ear,
To the good Counsels of a Soul sincere ;
To Wickedness the Road is quickly found,
Short is the Way and on an easy Ground ;
The Paths of Virtue must be reach'd by Toil,
Arduous and long and on a rugged Soil ;

H

Thorny

Thorny the Gate, but when the Top you gain,
Fair is the future and the Prospect plain :
Far does the Man all other Men excel,
Who from his Wisdom thinks in all Things well ;
Wisely considering to himself a Friend,
All for the present Best and for the End :
Nor is the Man without his Share of Praise,
Who well the Dictates of the wise obeys ;
But he that is not wise himself, nor can
Hearken to Wisdom, is a useless Man.





THE
GENERAL REGULATIONS
OF THE
FREE and ACCEPTED
M A S O N S.



Old Regulations.

- I. * * * THE Grand-Master
* T * or Deputy has
* * * full Authority
and Right, not only to be
present, but also to preside
in every Lodge with the
Master of the Lodge on
his

New Regulations.

- I. * * * THAT is only when
* T * the Grand-War-
* * * dens are absent,
for the Grand-Master can-
not deprive them of their
Office without shewing
Cause, fairly appearing to
the

Old Regulations.

his Left-Hand ; and to order his Grand-Wardens to attend him, who are not to act as Wardens of particular Lodges, but in his Presence, and at his Command ; for the Grand-Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master-Masons, to act as his Wardens, *pro tempore*.

New Regulations.

the Grand Lodge, according to the Old Regulation, XVIII : So that if they are present in a particular Lodge with the Grand-Master, they must act as Wardens there.

Some Grand Lodges (to cure some Irregularities) have ordered that none but the Grand-Master, his Deputy, and Wardens (who are the only Grand Officers) should wear their Jewels in Gold, pendant, to blue * Ribbons about their Necks, and white Leather Aprons with blue Silk ; which Sort of Aprons may also be worn by former Grand Officers.

II. The

II. It

* I shall at all Times be conformable, and pay due Respect, to every Right Worshipful Grand Lodge of regular Free-Masons, and am well assured that Grand Officers only should be distinguished by Gold Jewels, and them according to their proper Order ; but at the same Time I am certain, that every Member of the Grand Lodge has an undoubted Right to wear Purple, Blue, White, or Crimson.

Old Regulations.

II. The Master of a particular Lodge, has the Right and Authority of congregating the Members of his Lodge into a Chapter, upon any Emergency or Occurrence, as well as to appoint the Time and Place of their usual forming; and in case of Death or Sicknefs, or necessary Absence of the Master, the senior Warden shall act as Master, *pro tempore*, if no Brother is present who has been Master of that Lodge before; for the absent Master's Authority reverts to the last Master present, though he cannot act till the senior Warden congregates the Lodge.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by Appointment

New Regulations.

II. It was agreed, that if the Master of a particular Lodge is deposed, or demits, the senior Warden shall forthwith fill the Master's Chair till the next time of choosing, and ever since in the Master's Absence he fills the Chair, even though a former Master be present.

III. If a particular Lodge remove to a new Place for their stated Meeting, the Officers shall immediately signify

Old Regulations.

ment of the Master, shall keep a Book containing their Bye-Laws, the Names of their Members, and a List of all the Lodges in Town, with the usual Times and Places of their forming, and also the Transactions of their own Lodge, that are proper to be written.

IV. No Lodge shall make more than five new Brothers at one and the same Time, without an urgent Necessity; nor any Man under the Age of twenty-five Years, (who must also be his own Master) unless by a Dispensation from the Grand-Master.

V. No Man can be accepted a Member of a particular Lodge, without previous Notice one Month
be-

New Regulations.

signify the same to the Grand Secretary.

The Precedency of Lodges is grounded on the Seniority of their Constitution.

IV. No Brother shall belong to more than one Lodge within the Bills of Mortality (though he may visit them all) except the Members of a foreign Lodge.

But this Regulation is neglected for several Reasons, and is now obsolete.

V. The Grand Secretary can direct the Petitioners in the Form of a Dispensation, if wanted; but
if

Old Regulations.

before given to the Lodge, in order to make due Inquiry into the Reputation and Capacity of the Candidate, unless by a Dispensation.

VI. But no Man can be entered a Brother in any particular Lodge, or admitted a Member thereof, without the unanimous Consent of all the Members of that Lodge then present, when the Candidate is proposed, and when their Consent is formally asked by the Master, they are to give their Consent in their own prudent Way; either virtually, or in form; but with Unanimity: Nor is this inherent Privilege subject to a Dispensation, because the Members of a particular Lodge are the best Judges of it; and because, if a
tur-

New Regulations.

if they know the Candidate, they do not require a Dispensation.

VI. No Visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known too, or well vouched and recommended by one of that Lodge then present.

But it was found inconvenient to insist upon Unanimity in several Cases, and therefore the Grand-Masters have allowed the Lodges to admit a Member if there are not above three Ballots against him; though some Lodges desire no such Allowance.

I shall not mention the Cause of the above new Regulation being made, but cer-

Old Regulations.

turbulent Member should be imposed on them, it might spoil their Harmony or hinder the Freedom of their Communication, or even break or disperse the Lodge, which ought to be avoided by all that are true and faithful.

VII. Every new Brother, at his Entry, is decently to cloath the Lodge, that is, all the Brethren present, and to deposit something for the Relief of the indigent and decayed Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance that may be stated in the Bye-Laws of that particular Lodge, which Charity shall be kept by the Cashier; also the Candidate shall solemnly promise to submit to the

Con-

New Regulations.

certain it is that real Free-Masons have no Occasion for any such Regulation, they being able to distinguish a true Brother, let his Country or Language be ever so remote or obscure to us; nor is it in the Power of false Pretenders to deceive us.

VII. See this explained in the Account of the Constitution of the General Charity; only particular Lodges are not limited, but may take their own Method for Charity.

Old Regulations.

Constitutions, and other good Usages, that shall be intimated to him, in Tim and Place convenient.

VIII. No Set or Number of Brethren shall withdraw, or separate themselves from the Lodge in which they were made, or were afterwards admitted Members, unless the Lodge become too numerous; nor even then, without a Dispensation from the Grand-Master or Deputy; and when thus separated, they must either immediately join themselves to such other Lodges that they shall like best (who are willing to receive them), or else obtain the Grand - Master's Warrant to join in forming a new Lodge, to be regularly constituted in good Time.

If

New Regulations.

VIII. Every Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge till he has made due Submission, even tho' the Brother so admitted may be allowed.

None who make a stated Lodge without the Grand - Master's Warrant, shall be admitted into regular Lodges, till they make due Submission and obtain Grace.

If any Brethren form a Lodge without Leave, and shall irregularly make new Brothers, they shall not be admitted into any regular Lodge, no not as Visitors, till they render a good Rea-

Old Regulations.

If any Set or Number of Masons, shall take upon themselves to form a Lodge without the Grand-Masters Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren duly formed, nor approve of their Acts and Deeds; but must treat them as Rebels, until they humble themselves as the Grand-Master shall in his Prudence direct, and until he approve of them by his Warrant signified to the other Lodges, as the Custom is when a new Lodge is to be registered in the Grand Lodge-Book.

New Regulations.

Reason, or make due Submission.

If any Lodge within the Limits of the City of *London*, cease to meet regularly during twelve Months successive, and not keep up to the Rules and Orders of the Grand Lodge, its Number and Place shall be erased or discontinued in the Grand Lodge-Books; and if they Petition to be inserted or owned as a regular Lodge, it must lose its former Place and Rank of Precedency, and submit to a new Constitution.

Seeing that some extraneous Brothers have been lately made in a clandestine Manner; that is, in no regular Lodge, nor by any Authority or Dispensation from the Grand-Master, and upon small and unworthy Considerations,

IX. But

tions,

Old Regulations.

IX. But if any Brother so far misbehave himself, as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed; and if he will not refrain his Imprudence, nor obediently submit to the Advice of his Brethren, he shall be dealt with according to the Bye-Laws of that particular Lodge; or else in such

New Regulations.

tions, to the Dishonour of the Craft.

The Grand Lodge decreed, that no Person so made, nor any concerned in making him, shall be a grand Officer, nor an Officer of any particular Lodge; nor shall any such partake of the general Charity, if they should come to want it.

IX. Whereas several Disputes have arisen about the Removal of Lodges from one House to another, and it has been questioned in whom that Power is invested, it is hereby declared, *That no Lodge shall be removed without the Master's Knowledge, that no Motion be made for removing in the Master's Absence, and that if the Motion be seconded,*
or

Old Regulations.

such a Manner as the Grand Lodge shall in their great Prudence think fit, for which a new Regulation may be afterwards made.

New Regulations.

or thirded, the Master shall order Summons's to every individual Member, specifying the Business, and appointing a Day for hearing and determining the Affair, at least ten Days before, and the Determination shall be made by the Majority ; but if he be of the Minority against removing, the Lodge shall not be removed, unless the Majority consists of full two Thirds of the Members present.

But if the Master refuse to direct such Summons's, either of the Wardens may do it ; and if the Master neglects to attend on the Day fixed, the Warden may preside in determining the Affair, in the Manner prescribed ; but they shall not, in the Masters Absence, enter upon any other Cause but what

X. The

is

Old Regulations.

X. The Majority of every particular Lodge, when congregated (not else) shall have Privilege of giving Instructions to their Master and Wardens before the Meeting of the Grand Chapter, because the said Officers are their Representatives, and are supposed to speak the Sentiments of their Brethren at the said Grand Lodge.

XI. All particular Lodges are to observe the
Usages

New Regulations.

is particularly mentioned in the same Summons.

And if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send Notice to the Secretary of the Grand Lodge, for the publishing the same at the next Grand Lodge.

X. Upon a sudden Emergency, the Grand Lodge has allowed a private Brother to be present, and, with Leave asked and given, to signify his Mind if it was about what concerned Masonry.

XI. The same Usages for Substance are actually ob-

Old Regulations.

Usages as much as possible; in order to which, and also for cultivating a good Understanding among Free-Masons, some Members of every Lodge shall be deputed to visit other Lodges, as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon Record, with the Grand-Master at their Head, the Deputy on his Left-Hand, and the Grand Wardens in their Places.

These must have their quarterly Communications, or monthly Meetings and Adjournments, as often as Occasion requires, in some convenient Place, as the Grand-Master shall appoint, where none shall
be

New Regulations.

observed in every regular Lodge, (of real Free and Accepted Masons) which is much owing to visiting Brethren, who compare the Usages.

XII. No new Lodge is owned, nor their Officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

All who have been or shall be Grand - Masters, shall be Members of and vote in all Grand Lodges.

All who have been or shall be Deputy Grand - Master, shall be Members of and vote in all Grand Lodges.

All who have been or shall be Grand-Wardens,
shall

Old Regulations.

be present but its own proper Members, without Leave asked and given; and while such a Stranger (though a Brother) stays, he is not allowed to vote, nor even to speak to any Question, without Leave of the Grand Lodge, or unless he is desired to give his Opinion.

All Matters in the Grand Lodge are determined by a Majority of Votes, each Member having one Vote, and the Grand-Master two Votes, unless the Grand Lodge leave any particular Thing to the Determination of the Grand-Master, for the Sake of Expedition.

XIII. At the Grand Lodge Meeting, all Matters that concern the Fraternity in general or particular

New Regulations.

shall be Members of and vote in all Grand Lodges.

Masters or Wardens of particular Lodges, shall never attend the Grand Lodge without their Jewels, except upon giving good and sufficient Reasons.

If any Officer of a particular Lodge cannot attend, he may send a Brother (that has been in that or a higher Office before) with his Jewel and Cloathing, to supply his Room and support the Honour of his Lodge.

XIII. What Business cannot be transacted at one Lodge, may be referred to the Committee of Cha-

Old Regulations.

cular Lodges, or single Brothers, are sedately and maturely to be discoursed of.

1. Apprentices must be admitted Fellow - Crafts and Masters only here, unless by a Dispensation from the Grand-Master.

2. Here also all Differences that cannot be made up, or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself aggrieved by the Decision, he may appeal to the Grand Lodge next ensuing, and leave his Appeal in writing with the Grand-Master, the Deputy, or Grand-Wardens.

Hither also all the Officers of particular Lodges, shall bring a List of such

Mem-

New Regulations.

Charity, and by them reported to the next Grand Lodge.

The Master of a Lodge, with his Wardens and a competent Number of the Lodge assembled in due Form, can make Masters and Fellows at Discretion.

It was agreed in the Grand Lodge, that no Petitions and Appeals shall be heard on the annual Grand Lodge or Feast-Day; nor shall any Business be transacted that tends to interrupt the Harmony of the Assembly, but all shall be referred to the next Grand Lodge.

Old Regulations.

Members as have been made, or even admitted by them since the last Grand Lodge.

4. There shall be Books kept by the Grand-Master or Deputy, or rather by some other Brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual Times and Places of their forming, and the Names of all the Members of each Lodge; also all the Affairs of the Grand Lodge that are proper to be written.

5. The Grand Lodge shall consider of the most prudent and effectual Method of collecting, and disposing of what Money shall be lodged with them on Charity, towards the Relief only of any true Bro-

New Regulations.

XIV. In

Old Regulations.

Brother fallen into Poverty and Decay, but none else.

6. But each particular Lodge may dispose of their own Charity for poor Brothers, according to their own Bye-Laws, until it be agreed by all the Lodges (in a new Regulation *) to carry in the Charity collected by them, to the Grand Lodge at their quarterly or annual Communication, in order to make a common Stock for the more handsome relief of poor Brethren.

7. They shall appoint a Treasurer, a Brother of worldly Substance, who shall be a Member of the Grand Lodge by virtue of his Office, and shall be always present, and have Power to move to the
Grand

New Regulations.

XIV. In

* See this explained in the Regulation for Charity.

Old Regulations.

Grand Lodge any Thing that concerns his Office.

8. To him shall be committed all Money raised for the general Charity, or for any other Use of the Grand Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended, and shall expend or disburse the same by such a certain Order signed, as the Grand Lodge shall hereafter agree to in a new Regulation.

But by Virtue of his Office, as Treasurer, without any other Qualification, he shall not vote in choosing a new Grand-Master and Grand-Wardens, tho' in every other Transaction.

9. In like Manner the Secretary shall be a Member of the Grand Lodge by Virtue of his Office,
and

New Regulations.

Old Regulations.

and shall vote in every Thing except in choosing Grand Officers.

10. The Treasurer and Secretary may have each a Clerk or Assistant if they think fit, who must be a Brother and a Master-Mason, but must never be a Member of the Grand Lodge, nor speak without being allowed or commanded.

11. The Grand-Master or Deputy, have Authority always to command the Treasurer and Secretary to attend him, with their Clerks and Books, in order to see how Matters go on, and to know what is expedient to be done upon any Emergency.

12. Another Brother and Master-Mason should be appointed the Tyler, to look after the Door; but he must be no Member of the Grand Lodge.

13. But

New Regulations.

XIV. In

Old Regulations.

13. But these Offices may be further explained by a new Regulation, when the Necessity or Expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, monthly or annual, the Grand - Master and Deputy should both be absent, then the present Master of a Lodge, that has been longest a Free-Mason, shall take the Chair and preside as Grand-Master, *pro tempore*, and shall be vested with all the Honour and Power for the Time being, provided there is no Brother present that has been Grand-Master or Deputy formerly; for the last former Grand-Master or Deputy in Company, takes

New Regulations.

XIV. In the first Edition the Right of Grand-Wardens was omitted in this Regulation, and it has been since found that the old Lodges never put into the Chair the Master of a particular Lodge, but when there was no Grand Warden in Company, present nor former; and that in such a Case, a grand Officer always took Place of any Master of a Lodge that has not been a grand Officer.

Therefore, in case of the Absence of all Grand-Masters and Deputies, the present senior Grand-War-

Old Regulations.

takes Place of right in the Absence of the Grand-Master or Deputy.

New Regulations.

Warden fills the Chair, and in his Absence, the junior Grand - Warden; and in his Absence, the oldest former Grand-Warden in Company; and if no former grand Officer be found, then the oldest Free-Mason who is now the Master of a Lodge.

But to avoid Disputes, the Grand-Master usually gives a particular Commission, under his Hand and Seal of Office counter, signed by the Grand Secretary to the senior Grand Warden, or in his Absence to the junior, to act as Deputy Grand-Master when the Deputy is not in Town.

XV. In the Grand Lodge none can act as Wardens but the present Grand - Wardens, if in Company; and if absent, the

XV. Soon after the first Edition of the Book of Constitutions, the grand Lodge finding it was always the ancient Usage that

Old Regulations.

the Grand - Master shall order private Wardens to act as Grand - Wardens, *pro tempore*, whose Places are to be supplied by two Fellow-Crafts, or Master-Masons of the same Lodge, called forth to act, or sent thither by the Master thereof; or if by him omitted, the Grand-Master, or he that presides, shall call them forth to act; so that the Grand Lodge may be always compleat.

New Regulations.

that the oldest former Grand-Wardens supplied the Places of those of the Year when absent, the Grand-Masters ever since has ordered them to take Place immediately, and act as Grand - Wardens, *pro tempore*; which they always do in the Absence of the Grand - Wardens for the Year, except when they have waved their Privilege for that Time, to honour some Brother whom they thought more fit for the present Service.

But if no former Grand - Wardens are in Company, the Grand - Master, or he that presides, calls forth whom he pleases, to act Grand-Wardens, *pro tempore*.

Old Regulations.

XVI. 1. The Grand-Wardens, or any others, are first to advise with the Deputy about the Affairs of the Lodges of private single Brothers, and are not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his Concurrence.

2. In which Case, or in Case of any Difference of Sentiment between the Deputy and Grand-Wardens, or other Brothers, both Parties are to go to the Grand-Master by Consent; who, by Virtue of his great Authority and Power, can easily decide the Controversy, and make up the Difference.

3. The Grand-Master should not receive any private Intimations of Business concerning Masons and Masonry, but from
his

New Regulations.

XVI. 1. This was intended for the ~~Ease~~ of the Grand-Master, and for the Honour of the Deputy.

2. No such Case has happened in our Time, and all Grand-Masters govern more by Love than Power.

3. No irregular Applications have been made (in our Time) to the Grand-Master.

XVII. Old

Old Regulations.

his Deputy first, except in such Cases as his Worship can easily judge of; and if the Application to the Grand-Master be irregular, his Worship can order the Grand-Wardens, or any so applying, to wait upon the Deputy, who is speedily to prepare the Business, and lay it orderly before his Worship.

XVII. No Grand-Master, Deputy Grand-Master, Grand-Warden, Treasurer, or Secretary, or whoever acts for them, or in their Stead, *pro tempore*, can at the same Time act as the Master or Warden of a particular Lodge; but as soon as any of them has discharged his publick Office, he returns to that Post or Station in his particular

New Regulations.

XVII. Old Grand Officers, are now some of them Officers of particular Lodges, but are not deprived of their Privilege in the Grand Lodge, to sit and vote there as old Grand Officers; only he deposes a past Officer of his particular Lodge to act, *pro tempore*, as the Officer of that Lodge, at the Grand Lodge.

XVIII. 1. The

Old Regulations.

particular Lodge, from which he was called to officiate.

XVIII. 1. If the Deputy be sick, or necessarily absent, the Grand-Master can chuse any Brother he pleases to act as his Deputy, *pro tempore*.

2. But he that is chosen Deputy at the Installment, and also the Grand-Wardens, cannot be discharged, unless the Cause fairly appear to the Grand Lodge.

3. For the Grand-Master, if he is uneasy, may call a Grand Lodge, on Purpose to lay the Cause before them, for their Advice and Concurrence.

And if the Members of the Grand Lodge cannot reconcile the Grand-Master

New Regulations.

XVIII. 1. The senior Grand-Warden now, ever supplies the Deputy's Place; the junior, acts as the senior; the oldest former Grand-Warden, as the junior; also the oldest Mason, as above.

2. This was never done in our Time. See *New Regulation I*.

3. Should this Case ever happen, the Grand-Master appoints his Deputy, and the Grand Lodge the other Grand Officers.

XIX. The

Old Regulations.

fter with his Deputy or Wardens, they are to allow the Grand-Master to difcharge his Deputy or Wardens, and to choofe another Deputy immediately, and the fame Grand Lodge, in that Cafe, fhall forthwith choofe other Grand-Wardens, fo that Harmony and Peace may be preferved.

XIX. If the Grand-Master fhould abufe his great Power, and render himfelf unworthy of the Obedience and Submiffion of the Lodges, he fhall be treated in a Way and Manner to be agreed upon in a new Regulation; becaufe hitherto the ancient Fraternity have had no Occafion for it.

XX. The

New Regulations.

XIX. The Free-Mafons firmly hope, that there never will be any Occafion for fuch a new Regulation.

XX. Or

Old Regulations.

XX. The Grand - Master, with his Deputy, Grand-Wardens, and Secretary, shall at least once go round and visit all the Lodges about Town during his Mastership.

New Regulations.

XX. Or else he shall send his Grand Officers to visit the Lodges: This old and laudable Practice often renders a Deputy necessary: When he visits them, the senior Grand-Warden acts as Deputy, the junior as the senior, as above; or if both or any of them be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their Stead, *pro tempore*.

For when both the Grand-Masters are absent, the senior or junior Grand-Warden may preside as Deputy, in visiting the Lodges or in the Constitution of a new Lodge; neither of which can be done without, at least, one of the present Grand Officers; except Places at too great a Distance from the Grand Lodge, and in such

XXI. If

Case

Old Regulations.

XXI. If the Grand-Master dies during his Masterhip; or by Sickness, or by being beyond Sea, or any other Way be render'd incapable of discharging his Office; the Deputy, or in his Absence the senior Grand-Warden, or in his Absence the junior Grand-Warden, or in his Absence any three Masters of Lodges shall assemble at the Grand Lodge immediately, in order to advise together upon the Emergency, and to send

New Regulations.

Case some faithful Brother who has passed the Chair, &c. shall have a proper Deputation, &c. under the Grand Lodge Seal for the Constitution of such new Lodge or Lodges, in distant or remote Countries, where the Grand Officers cannot possibly attend.

XXI. Upon such a Vacancy, if no former Grand-Master, nor former Deputy be found, the present senior Grand-Warden fills the Chair, or in his Absence the junior, till a new Grand-Master is chosen; and if no present nor former Grand-Warden be found, then the oldest Free-Mason who is now the Master of a Lodge.

XXII. Or

Old Regulations.

send two of their Number to invite the last Grand-Master to resume his Office, which now of Course reverts to him; and if he refuses to act, then the next last, and so backward; but if no former Grand-Master be found, the present Deputy shall act as Principal till a new Grand-Master is chosen; or if there be no Deputy, then the oldest Mason the present Master of a Lodge.

XXII. The Brethren of all the regular Lodges in and near the City of *London*, shall meet in some convenient Place on every St. JOHN'S Day; and when Business is over, they may repair to their festival Dinners, as they shall think most convenient; and when St. JOHN'S Day happens to be on a Sunday, then

New Regulations.

XXII. Or any Brethren around the Globe (who are true and faithful Members of the ancient Craft) at the Place appointed, till they have built a Place of their own; but none but the Members of the Grand Lodge are admitted within the Doors during the Election of Grand Officers.

XXIII. Ap.

Old Regulations.

then the public Meeting shall be on the next Monday.

The Grand Lodge must meet in some convenient Place on St. JOHN the Evangelist's Day, in every Year, in Order to proclaim the new, or recognize the old Grand-Master, Deputy, and Grand-Wardens.

XXIII. If the present Grand-Master shall consent to continue a second Year, then one of the Grand Lodge (deputed for that Purpose) shall represent to all the Brethren, his Worship's good Government, &c. and, turning to him, shall in the Name of the Grand Lodge, humbly request him to do the FRATERNITY the Great Honour (if nobly born, if not, the great Kindness) of continuing to be their
Grand-

New Regulations.

XXIII. Application shall be made to the Grand-Master, by the Deputy, (or such Brother whom the Grand Lodge shall appoint, in case of his Failure) at least one Month before St. *John* the Evangelist's Day, in order to enquire whether his Worship will do the Fraternity the Great Honour (or Kindness) of continuing in his Office a second Year, or of nominating his Successor; and if his Wor-
ship

Old Regulations.

Grand-Master for the Year ensuing ; and his Worship declaring his Consent thereto, (in what Manner he thinks proper) the Grand SECRETARY shall thrice proclaim him aloud,

GRAND-MASTER

O F

M A S O N S !

All the Members of the Grand Lodge shall salute him in due Form, according to the ancient and laudable Custom of Free-Masons.

XXIV. The present Grand-Master shall nominate his Successor for the Year ensuing ; who, if unanimously approved of by the Grand Lodge, and there present, he shall be proclaimed, saluted, and congratulated, the new Grand-Master, as before hinted ; and immediately

in-

New Regulations.

ship should at that Time happen to be out of Town, or the Person whom he shall think proper to succeed him ; that then the Secretary shall write to either, or both, concerning the same, the copies of which Letters shall be transcribed in the Transaction - Book of the Grand Lodge, as also the Answers received.

XXIV. This is the general Practice of Grand Lodges, for they seldom or never disapprove the Choice.

XXV. I. A

Old Regulations.

installed by the last Grand-Master, according to ancient * Usage.

But if that Nomination is not unanimously approved, the new Grand-Master shall be chosen immediately by Ballot, *viz.* every Master and Warden writing his Man's Name, and and the last Grand-Master writing his Man's Name too, and the Man whose Name the last Grand-Master shall first take out casually or by Chance, shall be GRAND-MASTER of MASONS for the Year ensuing: And if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forth-

New Regulations.

There has been no Occasion for this old Regulation in our Time, the Grand Lodge (as before) having constantly approved of the Grand-Master's Choice; and my Reason for inserting it is, least any Brother (acquainted with the old Constitutions) should think the omitting it a Defection.

XXV. 1.

* This is a most noble and grand Ceremony, but cannot be described in Writing, nor ever known to any but Master-Masons.

Old Regulations.

forthwith installed by the last Grand-Master, according to Usage.

XXV. 1. The last Grand-Master thus continued, or the new Grand - Master thus installed, shall next, as his inherent Right, nominate and appoint his Deputy Grand - Master, (either the last or a new one) who shall also be proclaimed, saluted, and congratulated in due Form.

2. The new Grand-Master shall also nominate his new Grand-Wardens ; and, if unanimously approved by the Grand Lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due Form.

XXVI. That

New Regulations.

XXV. 1. A Deputy was always needful when the Grand-Master was nobly born, and this old Regulation has been always practised in our Time.

2. This old Regulation has sometimes been found inconvenient, therefore the Grand Lodge reserve to themselves the Election of Grand - Wardens ; where any Member has a Right to nominate one, and the two Persons who have the Majority of Votes (still preserving due Harmony) are declared duly elected.

XXVI. The

Old Regulations.

XXVI. That if the Brother whom the present Grand-Master shall nominate for his Successor (or whom the Grand Lodge shall choose by Ballot, as above) be out of Town, and has returned his Answer, that he will accept of the Office of Grand-Master, he shall be proclaimed, as before in old Regulation xxiii, and may be installed by Proxy, which Proxy must be the present or former Grand-Master, who shall act in his Name, and receive the usual Honours, Homage, and Congratulations.

XXVII. Every Grand Lodge has an inherent Power and Authority to make new Regulations, or
to

New Regulations.

XXVI. The Proxy must be either the last or former Grand-Master (as the Duke of *Richmond* was for Lord *Paisly*) or else a very reputable Brother, as Lord *Southwell* was for the Earl of *Strathmore*.

But the Grand Installation is not performed until the real new Grand-Master is present.

Nor is the new Deputy, nor the Grand-Wardens, allowed Proxies when appointed.

XXVII. All the Alterations, or new Regulations above written, are only for amending or explaining
the

Old Regulations.

to alter these for the real Benefit of the Ancient FRATERNITY, provided always that the old Land-Marks be carefully preserved, and that such new Regulations and Alterations be proposed and agreed to by the Grand-Lodge, and that they be offered to the Perusal of all the Brethren in Writing, whose Approbation and Consent (or the Majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new Grand-Master is installed, be solemnly desired and obtained from the Grand Lodge, as it was for these old Regulations by a great Number of Brethren.

New Regulations.

the old Regulations for the Good of Masonry, without breaking in upon the ancient Rules of the Fraternity, still preserving the old Land-Marks, and were made at several Times, (as Occasion offered) by the Grand Lodge, who have an inherent Power of amending what may be thought inconvenient, and ample Authority of making new Regulations for the Good of Free-Masonry, which has not been disputed; for the Members of the Grand Lodge are truly the Representatives of all the Fraternity, according to old Regulation X.

The End of the old Regulations.

N E W

N E W R E G U L A T I O N S.

XXVIII. 1. That no Brothers be admitted into the Grand Lodge, but the immediate Members thereof, *viz.* the four present and all former Grand Officers, the Treasurer and Secretary, the Masters and Wardens of all regular Lodges, except a Brother who is a Petitioner, or a Witness in some Case, or one called in by Motion.

2. That at the third Stroke of the Grand-Master's Hammer (always to be repeated by the senior Grand-Warden) there shall be a general Silence; and that he who breaks Silence, without Leave from the Chair, shall be publickly reprimanded.

3. That under the same Penalty every Brother shall keep his Seat, and keep strict Silence whenever the Grand-Master or Deputy shall think fit to rise from the Chair, and call *To Order*.

4. That in the Grand Lodge every Member shall keep in his Seat (according to the N^o of his Lodge) and not move about from Place to Place during the Communication, except the Grand-Wardens, as having more immediately the Care of the Grand Lodge.

5. That no Brother is to speak but once to the same Affair, unless to explain himself, or when called upon by the Chair to speak.

6. Every one that speaks shall rise, and keep standing, addressing himself (in proper Manner) to the Chair; nor shall any presume to interrupt him, under
the

NEW REGULATIONS.

the aforesaid Penalty ; unless the Grand-Master find him wandering from the Point in Hand, shall think fit to reduce him to Order ; for then the said Speaker shall sit down : But, after he has been set right, he may again proceed if he pleases.

7. If in the Grand Lodge any Member is twice called to Order at any one Assembly, for transgressing these Rules, and is guilty of a third Offence of the same Nature, the Chair shall peremptorily order him to quit the Lodge-Room for that Night.

8. That whoever shall be so rude as to hiss at any Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a Member of any Grand Lodge for the future, till another Time he publicly owns his Fault, and his Grace be granted.

9 No Motion for a new Regulation, or for the Continuance or Alteration of an old one, shall be made 'till it be first handed up in Writing to the Chair ; and, after it has been perused by the Grand-Master, at least about ten Minutes, the Thing may be moved publicly, and then it shall be audibly read by the Secretary ; and if he be seconded, and thirded, it must immediately be committed to the Consideration of the whole Assembly, that their Sense may be fully heard about it ; after which the Question shall be put, *pro* and *con*.

10. The

NEW REGULATIONS.

10. The Opinion, or Votes of the Members, are to be signified by holding up of Hands; that is, one Hand each Member; which uplifted Hands the Grand Wardens are to count, unless the Number of Hands be so unequal as to render the counting them useless.

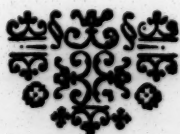
Nor should any other Kind of Division ever be admitted among Free-Masons.

The End of the new Regulations.

My Son, forget not my Law; but let thine Heart keep my Commandments, and remove not the ancient Land-Mark which thy Fathers have set SOLOMON.



THOUGH the foregoing are called new Regulations, yet they are of many Years standing, and have been wrote at different Times, by Order of the whole Community, as Amendments or Explanations of the old Regulations; for we are not to break in upon the ancient Rules of the Fraternity, as before mentioned in *New Regulation XXVII.*



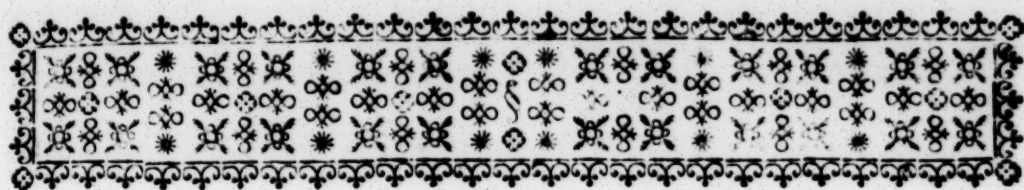


AS my chief Aim and Design in this Undertaking is to acquaint my worthy Brethren with the old and new Regulations (and in Truth they are the most requisite Subject concerning Free-Masonry that can be committed to Writing) I have added the following Regulations of the Committee for Charity, as they have been approved of and practised by the Grand Lodge of *Ireland* since the Year 1738, when our

Right Worshipful and Right Honourable Brother
W I L L I A M S T U A R T,
 Lord Viscount *Mountjoy* (now Earl of *Blessington*)
 was Grand-Master.

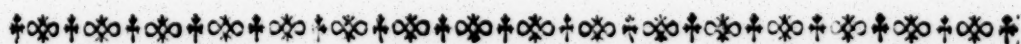
Also the Regulations of the Stewards Lodge, or Committee for Charity, as they have been approved of and practised by the ancient York-Masons in *England* since the Year 1751.












THE
REGULATIONS
FOR
CHARITY,







As practised in *Ireland*, and by York-Masons
in *England*.



Irish Regulations.

I.     THAT the Com-
 T  mittee shall be
 and consist of the Grand-
Master, the Deputy Grand-
Master, and Grand-War-
dens, and all former Grand
Officers

York Masons Regulations.

I.     ALL present and
 A  former Grand
Officers, Treasurer and Se-
cretary, with the Masters
of eight regular Lodges,
who are summoned and
obliged

Irish Regulations.

Officers; the Treasurer and Secretary, with the Master of every regular Lodge in the City of *Dublin* for the Time being.

II. That all Collections, Contributions, and other charitable Sum or Sums of Money, of what Nature or Kind soever, that shall at any Time be brought into the Grand Lodge, shall be deposited in the Hands of the Treasurer, who is not to disburse or expend the same, or any Part thereof, on any Account whatever, without an Order from the said Committee, which Order shall be signed by
the

York Masons Regulations.

obliged to attend in their turns; the Method is four of the oldest, and four of the youngest Masters, are summoned Monthly to hear all Petitions, &c. and to order such Relief to be given to distressed Brethren, as their Necessity may appear and Prudence may direct.

II. This is punctually practised here.

III. This

Irish Regulations.

the Secretary, or the Grand Officer or Master then presiding in the Chair.

III. That neither the Treasurer, or any other Person whatever, shall give or sign any Order on the Treasurer for any Sum of Money, until the same be first approved of by the Majority of the Committee then present, and entered into their Transaction-Book together, with the Name or Names of the Person or Persons to whom the same is to be given.

IV. That no anonymous Letter, Petition, or Recommendation, by or from any Person, or on any Account or Pretence whatsoever, be introduced

York Masons Regulations.

III. This is likewise practised here.

IV. The same observed here.

V. Re-

Irish Regulations.

ced or read in this Committee.

V. That any Person who shall petition the Grand Lodge, or this Committee for Charity, shall be known to be at least one whole Year a contributing Member to the Fund thereof, and that no Petition shall be received or read in this Committee, but what shall be signed with the Names of (at least) three of the Members thereof; and the Merits of the Petitioner be well vouched by them, or some other worthy Brethren, who shall have personal Knowledge thereof; and that no Person shall prefer, or bring in, any Petition to this Committee, but one of the Members who signs it, the
Peti-

York Masons Regulations.

V. Registered Masons, who have contributed for six Months, and a Member of a regular Lodge during that Time, are heard and considered, &c. and Sojourners, or travelling Masons, are relieved by private Collections not out of the Fund.

All Petitions or Recommendations shall be signed by some Master or Warden of a regular Lodge, to whom the Petitioner is personally known, and who shall (if in Town) attend the Steward's Lodge, to assert the Truth of the Petition.

Any Brother may send in a Petition or Recommendation, but none are admitted to sit and hear the
the

Irish Regulations.

Petitioner also attending in Person, except in Cases of Sickness, Lameness, or Imprisonment.

York Mason's Regulations.

the Debates but the Grand Officers, Treasurer, and Secretary, and the eight Masters summoned for that Purpose

The Petitioners also are to attend (if in or adjacent to *London*) except in Cases of Sickness, Lameness, or Imprisonment.

VI. That it shall be the inherent Power of this Committee, to dispose of the Fund laid in for Charity to charitable Uses, and no other (and that only to such Persons who shall appear by their Petitions, as aforesaid, to be deserving and in real Want of charitable and brotherly Assistance) not exceeding the Sum of five Pounds to any one Person, or otherwise supply them with a weekly

VI. This Regulation is the Practice here, only with this Alteration, *viz.* the Steward's Lodge have full Power and Authority to give the Petitioner more than five Pounds, if it seems prudent to them.

VII. This

Irish Regulations.

ly Support, as they shall judge most necessary.

VII. That no Brother who has received Assistance from this Committee of Charity, shall petition a second Time, unless some new and well-attested Allegation appear.

VIII. That no extraneous Brother, that is not made in a regular Lodge, but made in a clandestine Manner, or only with a View to partake of this Charity, nor any assisting at such irregular Makings, shall be qualified to receive any Assistance therefrom.

IX. That this Committee of Charity may resolve itself into a Committee of the Grand Lodge, at any Time when they shall have

York Masons Regulations.

VII. This is left to the Discretion of the Stewards Lodge.

VIII. This Regulation is observed by the York Masons, and it is firmly hoped it will be always continued.

IX. The Stewards lodged have full Power and Authority to hear and determine all Matters (concerning Free-Masonry)

Irish Regulations.

have Business from the Grand Lodge laid before them, or that the Grand Lodge shall refer any Case to them, when they have too much to do in one Night; and that the Report of the said Committee shall be read in the Grand Lodge, and by them be approved of, before the same be put in Execution or Practice.

X. That it is the indispensable Right of the Grand Lodge, to order the Committee to meet when they shall judge it necessary, who shall then have Power to adjourn themselves from Time to Time, as Business may require, at any Time between the monthly Meetings of the Grand Lodge, where all the preceeding Business of the Commit-
ings

York Masons Regulations.

ry) that shall be laid before them, except making new Regulations, which Power is wholly invested in the whole Community when met at their quarterly Communication, where all the Transactions of the Stewards Lodge shall be audibly read before all the Free-Masons then present

X. The Stewards Lodge meet on the third Wednesday in each Kalendar Month, &c. or sooner, if the Grand Lodge give Orders for so doing.

XI. For

Irish Regulations.

tee shall be read over, in order to inform the Grand Lodge of the Charity expended, and to receive their Concurrence in any Matter that may be refer'd to them.

XI. That when this Committee is ordered to be assembled, and thereto duly summoned, any eleven of them then meeting shall be a Quorum, and proceed upon Business; and if any Debate shall happen to arise, the Majority of Votes then present shall be decisive, always allowing the Grand Officer, or he that shall then preside in the Chair, two Votes if Occasion require.

York Masons Regulations.

XI. For the speedy Relief of distressed Brethren, &c. three of the eight Masters summoned for that Purpose (with or without Grand Officers) the Secretary and Books always present, may proceed to Business, as Prudence and brotherly Love shall direct them.

The End of the Irish and York Masons Regulations.

A CHOICE
COLLECTION
OF
MASONS SONGS,

With several ingenious
PROLOGUES and EPILOGUES.

To which is added,

Solomon's Temple,

A N

O R A T O R I O,

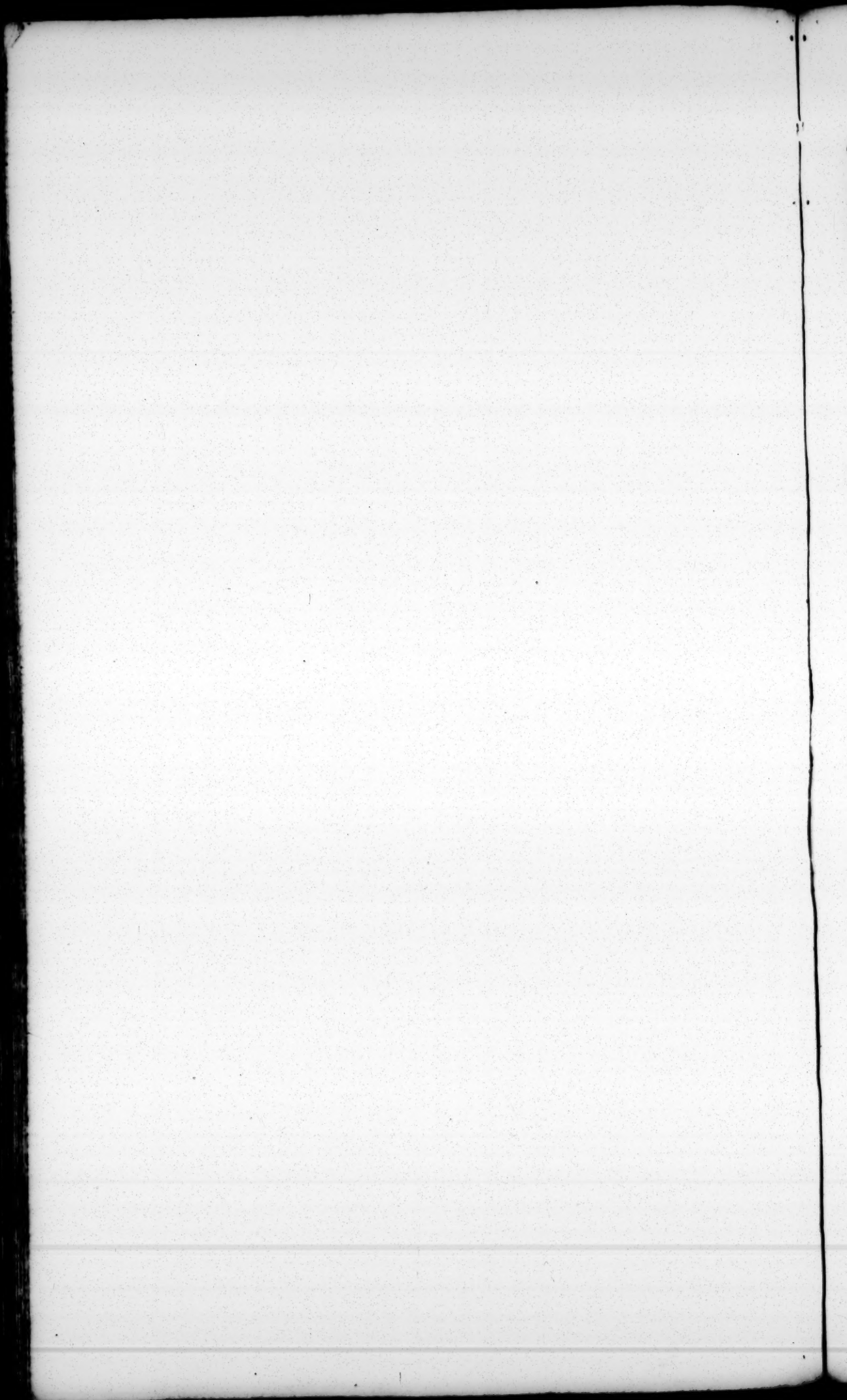
As it was performed at the

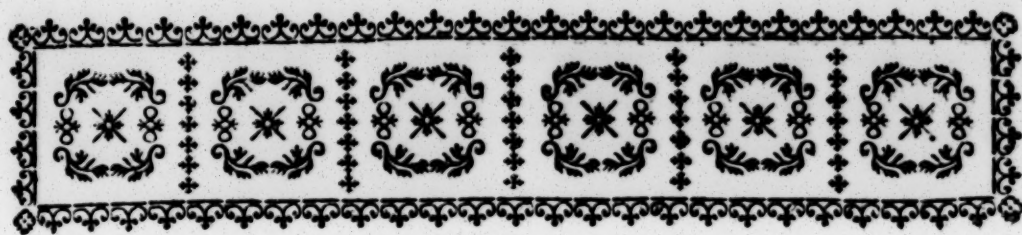
PHILHARMONIC-ROOM, in *Fishamble-Street*,
DUBLIN,

For the Benefit of sick and distressed

F R E E - M A S O N S.

L O N D O N :
Printed in the Year MDCCLVI.





A CHOICE
COLLECTION
OF
MASONS SONGS, &c.



In the old Book of Constitutions the Master's Song was of too great a Length to be sung at one Time, therefore the Brethren never sing more than the following Verse and Chorus.

I. *The Master's Song.*

THUS mighty Eastern Kings, and some
Of *Abram's* Race, and Monarchs good
Of *Egypt, Syria, Greece, and Rome,*
True ARCHITECTURE understood;

No Wonder then if Masons join,
 To celebrate those Mason Kings ;
 With solemn Note and flowing Wine,
 Whilst e'ery Brother jointly sings.

C H O R U S.

Who can unfold the Royal Art,
 Or shew its Secrets in a Song ;
 They're safely kept in Mason's Heart,
 And to the Ancient Lodge belong.



To the King and the Craft, as Master-Masons.

In the old Book this Song was thought too long, therefore the following last Verse and Chorus is thought sufficient.

II. *The Wardens Song.*

From hence-forth ever sing,
 The Craftsman and the King ;
 With Poetry and Musick sweet,
 Relound their Harmony compleat ;
 And with Geometry in skilful Hand,
 Due Homage pay,
 Without Delay,
 To the King and to our Master grand ;
 He rules the free-born Sons of Art,
 By Love and Friendship, Hand and Heart.

C H O R U S.

C H O R U S .

Who can rehearse the Praise,
 In soft poetic Lays;
 Or solid Prose of Masons true,
 Whose Art transcends the common View;
 Their Secrets ne'er to Strangers yet expos'd,
 Reserv'd shall be,
 By Masons free,
 And only to the Ancient Lodge disclos'd;
 Because they're kept in Mason's Heart,
 By Brethren of the Royal Art.

*To all the Kings, Princes, and Potentates, that ever pro-
 pagated the royal excellent Art.*

III. *The Fellow-Craft's Song.*

I.

Hail Masonry! thou Craft divine!
 Glory of Earth! from Heav'n reveal'd!
 Which doth with Jewels precious shine,
 From all but Masons Eyes conceal'd.

Chor. Thy Praises due who can rehearse,
 In nervous Prose or flowing Verse.

II.

As Men from Brutes distinguish'd are,
 A Mason other Men excels;
 For what's in Knowledge choice and rare,
 Within his Breast securely dwells.

Chor. His silent Breast and faithful Heart,
 Preserve the Secrets of the Art.

From

II.

From scorching Heat and piercing Cold,
 From Beasts whose Roar the Forest rends ;
 From the Assaults of Warriors bold,
 The Masons Art Mankind defends.

Chor. Be to this Art due Honour paid,
 From which Mankind receives such Aid.

IV.

Ensigns of State that feed our Pride,
 Distinctions troublesome and vain ;
 By Masons true are laid aside,
 Art's free-born Sons such Toys disdain.

Chor. Innobl'd by the Name they bear,
 Distinguish'd by the Badge they wear.

V.

Sweet Fellowship from Envy free,
 Friendly Converse of Brotherhood ;
 The Lodge's lasting Cement be,
 Which has for Ages firmly stood,

Chor. A Lodge thus built, for Ages past
 Has lasted, and shall ever last.

VI.

Then in our Songs be Justice done,
 To those who have enrich'd the Art ;
 From *Adam* down until this Time,
 And let each Brother bear a Part.

Chor. Let noble Masons Healths go round,
 Their Praise in lofty Lodge resound.

*To his Imperial Majesty (our Brother) FRANCIS,
 Emperor of Germany.*

IV. *The Enter'd 'Prentice's Song.*

I.

Come let us prepare,
We Brothers that are,
Assembled on merry Occasion ;
Let's drink, laugh, and sing,
Our Wine has a Spring,
Here's a Health to an Accepted Mason,

II.

The World is in Pain,
Our Secrets to gain,
And still let them wonder and gaze on ;
Till they're brought to the Light,
They'll ne'er know the right
Word or Sign of an Accepted Mason.

III.

'Tis This and 'tis That,
They cannot tell What,
Why so many Great Men of the Nation,
Shou'd Aprons put on,
To make themselves one,
With a Free and an Accepted Mason.

IV.

Great Kings, Dukes, and Lords,
Have laid by their Swords,
Our Myst'ry to put a good Grace on ;
And thought themselves fam'd,
To hear themselves nam'd,
With a Free and an Accepted Mason.

V.

Antiquity's Pride,
 We have on our Side,
 Which maketh Men just, in their Station ;
 There's nought but what's good,
 To be understood,
 By a Free and an Accepted Mason.

VI.

We're true and sincere,
 And just to the Fair,
 They'll trust us on any Occasion ;
 No Mortal can more,
 The Ladies adore,
 Than a Free and an Accepted Mason,

VII.

Then join Hand in Hand,
 By each Brother firm stand,
 Let's be merry and put a bright Face on ;
 What Mortal can boast,
 So noble a Toast,
 As a Free and an Accepted Mason.

[Thrice repeated in due Form.]

To all the Fraternity round the Globe.

V. *The*

V. *The Deputy Grand-Master's Song.*

N. B. The two last Lines of each Verse is the Chorus.

I.

On on my dear Brethren, pursue your great Lecture,
And refine on the Rules of old Architecture ;
High Honour to Masons the Craft daily brings,
To those Brothers of Princes and Fellows of Kings.

II.

We've drove the rude *Vandals* and *Goths* off the Stage,
Reviving the Arts of *Augustus* fam'd Age ;
Vespasian destroy'd the vast Temple in vain,
Since so many now rise in Great *George's* mild Reign.

III.

Of *Wren* and of *Angelo* mark the great Names,
Immortal they live as the *Tiber* and *Thames* ;
To Heav'n and themselves they've such Monuments rais'd,
Recorded like Saints and like Saints they are prais'd.

IV.

The five noble Orders compos'd with such Art,
Will amaze the fix'd Eye and engage the whole Heart ;
Proportion's dumb Harmony gracing the whole,
Gives our Work, like the glorious Creation, a Soul.

V.

Then Master and Brethren preserve your great Name,
This Lodge so majestic will purchase you Fame ;
Rever'd it shall stand till all Nature expire,
And its Glories ne'er fade till the World is on Fire.

VI.

See, see, behold here what rewards all our Toil,
 Enlivens our Genius and bids Labour smile ;
 To our noble Grand-Master let a Bumper be crown'd,
 To all Mafons a Bumper, fo let it go round.

VII.

Again my lov'd Brethren, again let it pafs,
 Our ancient firm Union cements with the Glafs ;
 And all the Contentions 'mongst Mafons fhall be,
 Who better can work or who beft can agree.

To the Right Worſhipful the Grand-Maſter.

7 VI. *Grand-Warden's Song.*

I.

Let Maſonry be now my Theme,
 Throughout the Globe to ſpread its Fame,
 And eternize each worthy Brother's Name ;
 Your Praise ſhall to the Skies reſound,
 In laſting Happineſs abound,
 And with ſweet Union all your noble Deeds be crown'd.

[Repeat this laſt Line.]

C H O R U S.

Sing then my Muſe to Maſon's Glory,
 Your Names are ſo rever'd in Story
 That all th' admiring World do now adore ye.

II.

Let Harmony divine inſpire
 Your Souls with Love and gen'rous Fire,
 To copy well wiſe *Solomon* your Sire ;

Know-

Knowledge sublime shall fill each heart,
The Rules of G'ometry to impart,
While Wisdom, Strength, and Beauty, crown the royal Art.

Chorus. Sing then my Muse, &c.

III.

Let ancient Masons Healths go round,
In swelling Cups all Cares be drown'd,
And Hearts united 'mongst the Craft be found ;
May everlasting Scenes of Joy,
Our peaceful Hours of Bliss employ,
Which Time's all-conqu'ring Hand shall ne'er destroy.

Chorus. Sing then my Muse, &c.

IV.

My Brethren thus all Cares resign,
Your Hearts let glow with Thoughts divine,
And Veneration show to *Solomon's* Shrine ;
Our annual Tribute thus we'll pay,
That late Posterity shall say,
We've crown'd with Joy this happy, happy Day.

Chorus. Sing then my Muse, &c.

*To all the Noble Lords, and Right Worshipful Brethren,
that have been Grand-Masters.*

VII. *The Treasurer's Song.*

Tune. Near some cool Shade.

I.

Grant me kind Heav'n what I request,
In Masonry let me be blest ;
Direct me to that happy Place,
Where Friendship smiles in every Face ;

Where Freedom and sweet Innocence,
Enlarge the Mind and cheers the Sense.

II.

Where scepter'd Reason from her Throne,
Surveys the Lodge and makes us one ;
And Harmony's delightful Sway,
For ever sheds ambrosial Day ;
Where we blest *Eden's* Pleasures taste,
While balmy Joys are our Repast.

III.

Our Lodge the social Virtues grace;
And Wisdom's Rules we fondly trace ;
Whole Nature open to our View,
Points out the Paths we should pursue ;
Let us subsist in lasting Peace,
And may our Happiness increase.

IV.

No prying Eye can view us here,
No Fool or Knave disturb our Cheer ;
Our well-form'd Laws set Mankind free,
And give Relief to Misery ;
The Poor, oppress'd with Woe and Grief,
Gain, from our bounteous Hands, Relief.

To all well-disposed charitable Masons.

VIII. *The Secretary's Song.*

I.

Ye Brethren of the ancient Craft,
Ye fav'rite Sons of Fame ;
Let Bumpers cheerfully be quaff'd,
To each good Mason's Name ;

Happy,

Happy, long happy may he be,
 Who loves and honours Masonry ;
 With a fa, la, la, &c.

II.

In vain wou'd *D'Anvers* with his Wit,*
 Our slow Resentment raise ;
 What he and all Mankind have writ,
 But celebrates our Praise ;
 His Wit this only Truth imparts,
 That Masons have firm faithful Hearts ;
 With a fa, la, la, &c.

III.

Ye *British* Fair, for Beauty fam'd,
 Your Slaves we wish to be ;
 Let none for Charms like yours be nam'd,
 That loves not Masonry ;
 This Maxim *D'Anvers* proves full well,
 That Masons never kiss and tell ;
 With a fa, la, la, &c.

IV.

Free-Masons ! no Offences give,
 Let Fame your Worth declare ;
 Within your Compass wisely live,
 And act upon the Square ;
 May Peace and Friendship e'er abound,
 And every Mason's Health go round ;
 With a fa, la, la, &c.

To the Deputy Grand-Master.

* That those who hang'd Captain *Porteous*, at *Edinburgh*, were all Free-Masons, because they kept their own Secrets. See the *Craftsman* of the 16th of *April*, Number 563.

IX. *Song to the foregoing Tune.*

I.

On you who Masonry despise,
 This Counsel I bestow ;
 Don't ridicule, if you are wise,
 A Secret you don't know :
 Yourselfs you banter, but not it ;
 You show your Spleen, but not your Wit ;
 With a fa, la, la, &c.

II.

Inspiring Virtue by our Rules,
 And in ourselves secure ;
 We have Compassion for those Fools,
 Who think our Acts impure :
 We know from Ignorance proceeds,
 Such mean Opinion of our Deeds ;
 With a fa, la, la, &c.

III.

If Union and Sincerity,
 Have a Pretence to please ;
 We Brothers of Free-Masonry,
 Lay, justly, claim to these :
 To State-Disputes we ne'er give Birth ;
 Our Motto, Friendship is and Mirth ;
 With a fa, la, la, &c.

IV.

Some of our Rules I will impart,
 But must conceal the rest ;
 They're safely lodged in Mason's Hearts,
 Within each honest Breast :

We

We love our Country and our King ;
We toast the Ladies, laugh, and sing ;
With a fa, la, la, &c.

To the Worshipful Grand-Wardens.

X. S O N G.

I.

By Mason's Art th' aspiring Domes,
In stately Columns shall arise ;
All Climates are their native Homes,
Their well-judg'd Actions reach the Skies ;
Heroes and Kings revere their Name,
While Poets sing their lasting Fame.

II.

Great, Noble, Gen'rous, Good, and Brave,
Are Titles they most justly claim ;
Their Deeds shall live beyond the Grave,
Which those unborn shall loud proclaim ;
Time shall their glorious Acts enrol,
While Love and Friendship charm the Soul.

To the perpetual Honour of Free-Masons.

XI. S O N G.

I.

As I at *Wheeler's* Lodge one Night,
Kept *Bacchus* Company ;
For *Bacchus* is a Mason bright,
And of all Lodges Free.

Said

II.

Said I great *Bacchus* is a-dry,
 Pray give the God some Wine;
Jove in a Fury did reply,
 October's as divine.

III.

It makes us *Masons* more compleat,
 Adds to our Fancy Wings;
 Makes us as happy and as great,
 As mighty Lords and Kings.

To the Masters and Wardens of all regular Lodges.

XII. S O N G.

I.

Some Folks have with curious Impertinence strove,
 From Free-Masons Bosoms their Secrets to move,
 I'll tell them in vain their Endeavours must prove,
 Which Nobody can deny, &c.

II.

Of that happy Secret when we are possess'd,
 Our Tongues can't explain what is lodg'd in our Breasts,
 For the Blessing's so great it can ne'er be express'd.
 Which Nobody can deny, &c.

III.

By Friendship's strict Ties we Brothers are join'd,
 With Mirth in each Heart and Content in each Mind,
 And this is a difficult Secret to find.
 Which Nobody can deny, &c.

But

IV.

But you who wou'd fain our grand Secret expose,
One Thing best conceal'd to the World you disclose,
Much Folly in blaming what none of you knows.
Which Nobody can deny, &c.

V.

Truth, Charity, Justice, our Principles are,
What one doth posses the other may share,
All these in the World are Secrets most rare.
Which Nobody can deny, &c.

VI.

While then we are met the World's Wonder and boast,
And all do enjoy what pleases each most,
I'll give you the best and most glorious Toast.
Which Nobody can deny, &c.

VII.

Here's a Health to the Gen'rous, Brave, and the Good,
To all those who think and who act as they shou'd,
In all this the Free-Mason's Health's understood.
Which Nobody can deny, &c.

To all true and faithful Brethren, &c.

XIII. S O N G.

Tune. Oh Polly you might have toy'd and kiss'd.

I.

You People who laugh at Masons draw near,
Give Ear to my Song without any Sneer;
And if you'll have Patience you soon shall see,
What a noble Art is Masonry.

Q

There's

II.

There's none but an Atheist can ever deny,
 But that this great Art came first from on high ;
 The Almighty God here I'll prove for to be,
 The first great Master of Masonry.

III.

He took up his Compass with masterly Hand,
 He stretch'd out his Rule and he measur'd the Land ;
 He laid the Foundation o'th' Earth and the Sea,
 By his known Rules of Masonry.

IV.

Our first Father *Adam*, deny it who can,
 A Mason was made as soon as a Man ;
 And a Fig-Leaf Apron at first wore he,
 In Token of's Love to Masonry.

V.

The principal Law our Lodge does approve,
 Is that we shou'd live in Brotherly-Love ;
 Thus *Cain* was banish'd by Heaven's Decree,
 For breaking the Rules of Masonry.

VI.

The Temple that wise King *Solomon* rais'd,
 For Beauty, for Order, for Elegance prais'd ;
 To what did it owe its Elegancy ?
 To the just form'd Rules of Masonry.

VII.

But shou'd I pretend in this humble Verse,
 The Merits of Free-Masons Arts to rehearse ;
 Years yet to come too little wou'd be,
 To sing the Praises of Masonry.

Then

VIII.

Then hoping I've not detain'd you too long,
 I here shall take Leave to finish my Song ;
 With a Health to the Master and those that are free,
 That live to the Rules of Masonry.

To all the free-born Sons of the Ancient and Honourable
C R A F T.

XIV. S O N G.

I.

We have no idle prating,
 Of either Whig or Tory ;
 But each agrees,
 To live at Ease,
 And sing or tell a Story.

C H O R U S.

Fill to him,
 To the Brim,
 Let it round the Table rowl ;
 The Divine,
 Tells you Wine,
 Cheers the Body and the Soul.

II.

We're always Men of Pleasure,
 Despising Pride and Party ;
 While Knaves and Fools,
 Prescribe us Rules,
 We are sincere and hearty.
Chor. Fill to him, &c.

III.

If an Accepted Mason,
 Shou'd talk of high or low Church ;
 We'll set him down,
 A shallow Crown,
 And understand him no Church.
Chor. Fill to him, &c.

IV.

The World is all in Darkness,
 About us they conjecture ;
 But little think,
 A Song and Drink,
 Succeeds the Masons Lecture.
Chor. Fill to him, &c.

V.

Then Landlord bring a Hogshead,
 And in the Corner place it ;
 Till it rebound,
 With hollow Sound,
 Each Mason here will face it.
Chor. Fill to him, &c.

To the Memory of him who first planted a Vine.

XV. S O N G.

Tune. Young *Damon* once the happy Swain.

I.

A Mason's Daughter fair and young,
 The Pride of all the Virgin Throng,
 Thus to her Lover said ;
 Tho' *Damon* I your Flame approve,
 Your Actions praise, your Person love,
 Yet still I'll live a Maid.

None

II.

None shall untie my Virgin Zone,
But one to whom the Secret's known,
Of fam'd Free-Masonry ;
In which the Great and Good combine,
To raise with generous Design,
Man to Felicity.

III.

The Lodge excludes the Fop and Fool,
The plodding Knave and Party-Tool,
That Liberty wou'd sell ;
The Noble, Faithful, and the Brave,
No golden Charms can e'er deceive,
In Slavery to dwell.

IV.

This said he bow'd and went away,
Apply'd was made without delay,
Return'd to her again ;
The fair-one granted his Request,
Connubial Joys their Days have blest,
And may they e'er remain.

*To Masons and to Masons Bairns,
And those that lie in Masons Arms.*

XVI. S O N G .

I.

A Health to our Sisters let us drink ;
For why shou'd not they,
Be remember'd I pray,
When of us they so often do think,
When of us they so often do think.

'Tis

II.

'Tis they give the chiefest Delight ;
 Tho' Wine cheers the Mind,
 And Masonry's Kind,
 These keep us in Transport all Night,
 These keep us in Transport all Night.

To all the Female Friends of Free-Masons.

XVII. S O N G.

Tune. The merry ton'd Horn.

I.

Sing to the Honour of those,
 Who Baseness and Error oppose ;
 Who from Sages and Magi of old,
 Have got Secrets which none can unfold ;
 Whilst thro' Life's swift Career,
 With Mirth and good Cheer,
 We're revelling,
 And levelling
 The Monarch, till he
 Says our Joys far transcend
 What on Thrones do attend,
 And thinks it a Glory, like us, to be free.

II.

The wisest of Kings pav'd the Way,
 And its Precepts we keep to this Day ;
 The most glorious of Temples gave Name
 To Free-Masons, who still keep the same ;
 Tho' no Prince did arise,
 So great and so wise ;

Yet

Yet in falling,
 Our calling
 Still bore high Applause,
 And tho' Darknes o'er-run,
 The Face of the Sun,
 We, diamond-like, blaz'd to illumine the Cause.

To him that first the Work began, &c.

XVIII. S O N G.

I.

Hail secret Art! by Heav'n design'd
 To cultivate and cheer the Mind;
 Thy Secrets are to all unknown,
 But Masons just and true alone,
 But Masons just and true alone.

C H O R U S,

Then let us all their Praises sing,
 Fellows to Peasant, Prince, or King,
 Fellows to Peasant, Prince, or King.

II.

From West to East we take our Way,
 To meet the bright approaching Day;
 That we to work may go in Time,
 And up the secret Ladder clime.
 And up the, &c.

Chor. Then let us all, &c.

III.

Bright Rays of Glory did inspire,
 Our Master great who came from Tyre;

Still

Still sacred History keeps his Name,
 Who did the glorious Temple frame.
 Who did, &c.

Chor. Then let us, &c.

IV.

The noble Art divinely rear'd,
 Uprightly built upon the Square;
 Encompas'd by the Powers divine,
 Shall stand until the End of Time.
 Shall stand, &c.

Chor. Then let us all, &c.

V.

No human Eye thy Beauties see,
 But Masons truly just and free;
 Inspir'd by each heav'nly Spark,
 Whilst Cowans labour in the Dark.

Chor. Then let us all, &c.

To the Memory of the Tyrian Artist, &c.

XXI. S O N G.

To the Tune of the Enter'd-'Prentice.

I.

Come are you prepar'd,
 Your Scaffolds well rear'd,
 Bring Morter and temper it purely;
 'Tis all safe I hope,
 Well brac'd with each Rope,
 Your Ledgers and Putlocks securely.

Then

II.

Then next your Bricks bring,
It is Time to begin,
For the Sun with its Rays is adorning ;
The Day's fair and clear,
No Rain you need fear,
'Tis a charming, lovely, fine Morning.

III.

Pray where are your Tools,
Your Line and Plumb-Rules,
Each Man to his Work let him stand Boys ;
Work solid and sure,
Upright and secure,
And your Building be sure will be strong Boys.

IV.

Pray make no Mistake,
But true your Joints break,
And take Care that you follow your Leaders ;
Work, rake, back, and tueth,
And make your Work smooth,
And be sure that you fill up your Headers.

*To the Memory of Vitruvius, Angelo, Wren, and other
noble Artists, &c.*

XX. S O N G.

Tune. On, on my dear Brethren.

I.

The curious Vulgar could never devise,
What social Free-Masons so highly do prize ;
No human Conjecture, no study in Schools,
Such fruitless Attempts are the Actions of Fools.

R

Sub-

II.

Sublime are our Maxims, our Plan from above,
 Old as the Creation cemented with Love;
 To promote all the Virtues adorning Man's Life,
 Subduing our Passions, preventing all Strife.

III.

Pursue my dear Brethren, embrace with great Care,
 A System adapted our Actions to square;
 Whose Origin clearly appeareth divine,
 Observe how its Precepts to Virtue incline.

IV.

The Secrets of Nature King *Solomon* knew,
 The Names of all Trees in the Forest that grew;
 Architecture his Study, Free-Masons sole Guide,
 Thus finish'd his Temple, Antiquity's Pride.

V.

True ancient Free-Masons our Arts did conceal,
 Their Hearts were sincere and not prone to reveal;
 Here's the Widow Son's Mem'ry, that mighty great Sage,
 Who skillfully handled Plum, Level, and Gage,

VI.

Toast next our Grand-Master of noble repute,
 No Brother presuming his Laws to dispute;
 No Discord, no Faction, our Lodge shall divide;
 Here Truth, Love, and Friendship, must always abide.

VII.

Cease, cease ye vain Rebels, your Country's Disgrace;
 To ravage like *Vandals*, our Arts to deface;
 Learn, learn to grow loyal, our King to defend,
 And live like Free-Masons, your Lives to amend.

To the ancient Sons of Peace.

XXI. S O N G.

To the foregoing Tune.

I.

We Brethren Free-Masons, let's mark the great Name ;
Most ancient and loyal, recorded by Fame :
In Unity met, let us merrily sing ;
The Life of a Mason's like that of a King.

II.

No Discord, no Envy, amongst us shall be,
No Confusion of Tongues, but let's all agree :
Not like building of *Babel*, confound one another ;
But fill up your Glasses, and drink to each Brother.

III.

A Tower they wanted to lead them to Bliss,
I hope there's no Brother but knows what it is ;
Three principal Steps in our Ladder there be,
A Mist'ry to all but those that are free.

IV.

Let th' Strength of our Reason keep th' Square of our Heart,
And Virtue adorn ev'ry Man in his Part ;
The Name of a Cowan we'll not ridicule,
But pity his Folly and count him a Fool.

V.

Let's lead a good Life whilst Power we have,
And when that our Bodies are laid in the Grave,
We hope with good Conscience to Heav'n to climb,
And give *Peter* the Pass-word, the Token, and Sign.

VI.

Saint *Peter* he opens and so we pass in,
 To a Place that's prepar'd for all those free from Sin,
 To that heav'nly Lodge which is ty'd most secure,
 A Place that's prepar'd for all Masons that's pure.

To all pure and upright Masons.

XXII. S O N G.

Tune. What though they call me Country Lads.

I.

What tho' they call us Mason-fools,
 We prove, by G'ometry, our Rules
 Surpass the Arts they teach in Schools,
 They charge us falsely then :
 We make it plainly to appear,
 By our Behaviour every where,
 That when you meet with Masons there,
 You meet with Gentlemen.

II.

'Tis true we once have charged been,
 With Disobedience to our Queen,
 But after Monarchs plain have seen,
 The Secrets she had sought :
 We hatch no Plots against the State,
 Nor 'gainst great Men in Power prate,
 But all that's noble, good, and great,
 Is daily by us taught.

These

III.

These noble Structures which we see,
 Rais'd by our fam'd Society,
 Surprise the World ; then shall not we,
 Give Praise to Masonry :
 Let those who do despise the Art,
 Live in a Cave or some Defart,
 To herd with Beasts, from Men apart,
 For their Stupidity.

IV.

But view those savage Nations, where
 Free-Masonry did ne'er appear,
 What strange unpolish'd Brutes they are ;
 Then think on Masonry :
 It makes us courteous Men alway,
 Gen'rous, hospitable, and gay,
 What other Art the like can say ;
 Then a Health to Masons Free.

Prosperity to the most ancient and most honourable Craft.

XXIII. S O N G.

I.

Glorious Craft which fires the Mind,
 With sweet Harmony and Love ;
 Surely thou wer't first design'd,
 A Fore-Taste of the Joys above.

II.

Pleasures always on thee wait,
 Thou reformest *Adam's* Race ;
 Strength and Beauty in thee meet,
 Wisdom's radiant in thy Face.

III.

Arts and Virtues now combine,
 Friendship raises cheerful Mirth ;
 All united to refine,
 Man from's grosser Part of Earth.

IV.

Stately Temples now arise,
 And on lofty Columns stand ;
 Mighty Domes attempt the Skies ;
 To adorn this happy Land.

To the Secret and Silent, &c.

XXIV. S O N G.

I.

Let malicious People censure,
 They're not worth a Mason's Answer ;
 While we drink and sing,
 With no Conscience sting ;
 Let their evil Genius plague 'em,
 And for Mollies Devil take 'em ;
 We'll be free and merry,
 Drink Port and Sherry ;
 Till the Stars at Midnight shine,
 And our Eyes with them combine ;
 The dark Night to banish,
 Thus we will replenish
 Nature, whilst the Glasses
 With the Bottle passes :

Brother

Brother Mason Free,
Here's to thee, to thee ;
And let it run the Table round,
While Envy does the Masons Foes confound.

To all Masons who walk the Line, &c.

XXV. S O N G.

I.

Come, come my Brethren dear,
Now we're assembled here,
Exalt your Voices clear,
With Harmony ;
Here's none shall be admitted in,
Were he a Lord, a Duke, or King,
He's counted but an empty Thing,
Except he's free.

C H O R U S.

Let ev'ry Man take Glafs in Hand,
Drink Bumpers to our Master Grand,
As long as he can sit or stand,
With Decency.

II.

By our Arts we prove,
Emblems of Truth and Love,
Types given from above,
To those that are free ;
There's ne'er a King that fills a Throne,
Will ever be ashamed to own,
Those Secrets to the World unknown,
But such as we.

Chorus. Let ev'ry Man, &c.

Now

II.

Now Ladies try your Arts,
 To gain us men of Parts,
 Who best can charm your Hearts,
 Because we're free ;
 Take us, try us, and you'll find,
 We're true, loving, just, and kind,
 And taught to please a Lady's Mind,
 By Masonry.

Chorus. Let ev'ry Man, &c.

G R A N D C H O R U S.

God Bless KING GEORGE, long may he reign,
 To curb the Pride of Foes that's vain,
 And with his conq'ring Sword maintain,
 Free-Masonry.

*To the King's good Health ;
 The Nation's Wealth ;
 The Prince GOD bless ;
 The Fleet Success ;
 The Lodge no less.*

XXVI. S O N G.

Tune. The Fairy Elves.

I.

Come follow, follow me,
 Ye jovial Masons free ;
 Come follow all the Rules,
 That e'er was taught in Schools,
 By *Solomon*, that Mason King,
 Who Honour to the Craft did bring.

He's

II.

He's justly call'd the wise,
His Fame doth reach the Skies ;
He stood upon the Square,
And did the Temple rear ;
With true Level, Plum, and Gage,
He prov'd the Wonder of the Age.

III.

The mighty Mason Lords,
Stood firmly to their Words ;
They had it in Esteem,
For which they're justly deem'd ;
Why shou'd not their Example prove,
Our present Craft to live in Love.

IV.

The Royal Art and Word,
Is kept upon Record ;
In upright Hearts and pure,
While Sun and Moon endure ;
Not written but indented on,
The Heart of e'ery Arch-Mason.

V.

And as for *Hiram's* Art,
We need not to impart ;
'The Scripture plainly shews,
From whence his Knowledge flows ;
His Genius was so much refin'd,
His Peer he has not left behind.

VI.

Then let not any one,
Forget the Widow's Son ;

But toast his Memory,
 In Glasses charg'd full high ;
 And when our proper Time is come,
 Like Brethren part, and so go home.

To him that did the Temple rear, &c.

XXVII. S O N G.

I.

With Plum, Level, and Square, to work let's prepare,
 And join in a sweet Harmony ;
 Let's fill up each Glas, and around let it pass,
 To all honest Men that are free,
 To all honest Men that are free.

C H O R U S.

Then a Fig for all those, who are Free-Masons Foes,
 Our Secrets we'll never impart ;
 But in Unity w'll always agree,
 And chorus it, prosper our Art, prosper our Art,
 And chorus it, prosper our Art.

II.

When we're properly cloathed, the Master discloses
 The Secrets that lodg'd in his Breast ;
 Thus we stand by the Cause, that deserves great Applause,
 In which we are happily blest.
 In which, &c.

Chor. Then a Fig for all those, &c.

III.

The Bible's our Guide, and by that we'll abide,
Which shews that our Actions are pure ;
The Compass and Square, are Emblems most rare,
Of Justice our Cause to insure.
Of Justice, &c.

Chor. Then a Fig for all those, &c.

IV.

The Cowan may strive, nay plot and contrive,
To find out our great Mystery ;
The inquisitive Wife, may in vain spend her Life,
For still we'll be honest and free.
For still, &c.

Chor. Then a Fig for all those, &c.

V.

True brotherly Love, we always approve,
Which makes us all Mortals excel ;
If a Knave should by Chance, to this Grandeur advance,
That Villain we'll straitway expel,
That Villain, &c.

Chor. Then a Fig, &c.

VI.

Our Lodge that's so pure, to the End will endure,
In Virtue and true Secrecy ;
Then let's toast a good Health, with Honour and Wealth,
To attend the blest Hands made us free,
To attend, &c.

Chor. Then a Fig for all those, &c.

*To each true and faithful Heart,
That still preserves the Secret Art.*

XXVIII. S O N G.

To the Tune of Jerry Fitzgerald.

I.

King *Solomon*, that wise Projecture,
 In Masonry took great Delight ;
 And *Hiram*, that great Architecture,
 Whose Actions shall ever shine bright :
 From the Heart of a true honest Mason,
 There's none can the Secret remove ;
 Our Maxims are Justice, Morality,
 Friendship, and brotherly Love.

Fa, la, la, &c.

II.

We meet like true Friends on the Square,
 And part on a Level that's fair ;
 Alike we respect King and Beggar,
 Provided they're just and sincere :
 We scorn an ungenerous Action,
 None can with Free-Masons compare ;
 We love for to live within Compass,
 By Rules that are honest and fair.

Fa, la, la, &c.

III.

Success to all Accepted Masons,
 Their's none can their Honour pull down ;
 Fore'er since the glorious Creation,
 These brave Men were held in Renown :

When

When *Adam* was King of all Nations,
He form'd a Plan with all Speed ;
And soon made a sweet Habitation,
For him and his Companion *Eve*.

Fa, la, la, &c.

IV.

We exclude all talkative Fellows,
That will babble and prate past their Wit ;
They ne'er shall come into our Secret,
For they're neither worthy nor fit :
But the Persons that's well recommended,
And we find them honest and true ;
When our Lodge is well tyl'd we'll prepare 'em,
And like Masons our Work we'll pursue.

Fa, la, la, &c.

V.

There's some foolish People reject us,
For which they're highly to blame ;
They cannot shew any Objection,
Or Reason for doing the same :
The Art's a divine Inspiration,
As all honest Men will declare ;
So here's to all true-hearted Brothers,
'That live within Compass and Square.

Fa, la, la, &c.

To all those who live within Compass and Square.

XXIX. S O N G.

By Brother R — P — , Esq;

Tune. By *Jove* I'll be free.

I.

Of all Institutions to form well the Mind,
And make us to every Virtue inclin'd ;
None can with the Craft of Free-Masons compare,
Nor teach us so truly our Actions to square ;
For it was ordain'd by our Founder's Decree,
That we shou'd be loyal, be loving, and free,
be loving, and free, &c.

II.

We in Harmony, Friendship, and Unity meet,
And every Brother most lovingly greet ;
And, when we see one in Distress, still impart
Some Comfort to cheer and enliven his Heart ;
Thus we always live and for ever agree,
Resolved to be loyal, most loving, and free,
most loving, and free, &c.

III.

By Points of good Fellowship we still accord,
Observing each Brother's true Sign, Grip, and Word ;
Which from our Great Architect was handed down,
And ne'er will to any but Masons be known ;
Then here's to our Brethren of every Degree,
Who always are loyal, are loving, and free,
are loving, and free, &c.

Thus

IV.

Thus we interchangeably hold one another,
To let Mankind see how we are link'd to each Brother ;
No Monarch that secret Knot can untie,
Nor can prying Mortals the Reason know why ;
For our Hearts, like our Hands, still united shall be ;
Still secret, still loyal, still loving, and free,
still loving, and free, &c.

To all Free Social Masons, &c.

XXX. *Song to the foregoing Tune.*

By Brother *B——d Cl——ke.*

Magna est Veritas et prævalebit.

I.

To the Science that Virtue and Art do maintain,
Let the Muse pay her Tribute in soft gliding Strain ;
Those mystic Perfections so fond to display,
As far as allowed to poetical Lay ;
Each Profession and Class of Mankind must agree,
That Masons alone are the Men who are free,
the Men who are free, &c.

II.

Their Origin they with great Honour can trace,
From the Sons of Religion and singular Grace ;
Great *Hiram* and *Solomon*, Virtue to prove,
Made this the grand Secret of Friendship and Love ;
Each Profession and Class of Mankind must agree,
That Masons, of all Men, are certainly free,
are certainly free, &c.

The

III.

The Smart and the Beau, the Coquet and the Prude,
The dull and the comic, the heavy and rude ;
In vain may enquire, then fret, and despise
An Art that's still secret 'gainst all they devise ;
Each Profession and Class of Mankind must agree,
That Masons, tho' secret, are loyal and free,
are loyal and free, &c.

IV.

Commit it to thousands of different Mind,
And this golden Precept you'll certainly find ,
Nor Interest nor Terror can make them reveal,
Without just Admittance, what they should conceal ;
Each Profession and Class of Mankind must agree,
That Masons alone are both secret and free,
both secret and free, &c.

V.

Fair Virtue and Friendship, Religion and Love,
The Motive of this noble Science still prove ;
'Tis the Lock and Key of the most godly Rules,
And not to be trusted to Knaves or to Fools ;
Each Profession and Class of Mankind must agree,
That Ancient Free-Masons are steady and free,
are steady and free, &c.

VI.

Th' Iſr'lites diſtinguiſh'd their Friends from their Foes,
By Signs and Characters ; then ſay why ſhould thoſe
Of Vice and Unbelief be permitted to pry,
Into Secrets that Maſons alone ſhould diſcry ;
Each Profeſſion and Claſs of Mankind muſt agree,
That Maſons, of all Men, are ſecret and free,
are ſecret and free, &c.

The Dunce he imagines, that Science and Art
Depend on some Compact or magical Part ;
Thus Men are so stupid, to think that the Cause
Of our Constitution's against divine Laws ;
Each Profession and Class of Mankind must agree,
That Masons are jovial, religious, and free,
religious, and free, &c.

Push about the brisk Bowl, let it circl'ing pass ;
Let each chosen Brother lay hold on his Glass,
And drink to the Heart that will always conceal,
And the Tongue that our Secrets will ne'er reveal ;
Each Profession and Class of Mankind must agree,
That the Sons of old *Hiram* are certainly free,
are certainly free, &c.

XXXI. S O N G.

Tune. Rule Britannia, &c.

When Earth's Foundation first was laid,
By the Almighty Artist's Hand ;
It was then our perfect, our perfect Laws were made,
Establish'd by his strict Command.
Hail! mysterious hail! glorious Masonry,
That makes us ever great and free.

II.

As Man throughout for Shelter sought,
 In vain from Place to Place did roam ;
 Until from Heaven, from Heaven he was taught,
 To plan, to build, and fix his Home.
 Hail! mysterious, &c.

III.

Hence illustrious rose our Art,
 And now in beauteous Piles appear ;
 Which shall to endless, to endless Time impart,
 How worthy and how great we are.
 Hail! mysterious, &c.

IV.

Nor we less fam'd for ev'ry Tye,
 By which the human Thought is bound ;
 Love, Truth, and Friendship, and Friendship socially,
 Doth join our Hearts and Hands around.
 Hail! mysterious, &c.

V.

Our Actions still by Virtue blest,
 And to our Precepts ever true ;
 The World admiring, admiring shall request
 To learn, and our bright Paths pursue.
 Hail! mysterious, &c.

*To all true Masons and upright,
 Who saw the East where rose the Light.*

XXXII. S O N G.

I.

Come Boys let us more Liquor get,
Since jovially we all are met,
Since jovially, &c.

Here none will disagree ;
Let's drink and sing, and all combine,
In Songs to praise that Art divine,
In Songs, &c.

That's called Free-Masonry.

II.

True Knowledge feated in the Head,
Do teach us Masons how to tread,
Do teach, &c.

The Paths we ought to go ;
By which we ever Friends create,
Drown Care and Strife, and all Debate,
Drown Care, &c.

Count none but Fools our Foe.

III.

Here Sorrow knows not how to weep,
And watchful Grief is lull'd asleep,
And watchful, &c.

In our Lodge we know no Care ;
Join Hand in Hand before we part,
Each Brother takes his Glass with Heart,
Each Brother, &c.

And toast some charming Fair.

IV.

Hear me ye Gods, and whilst I live
 Good Masons and good Liquor give,
 Good Masons, &c.

Then always happy me ;
 Likewise a gentle She I crave,
 Until I'm summon'd to my Grave,
 But when I'm summon'd to my Grave,
 Adieu my Lodge and she.

*To each charming Fair and faithful She,
 That loves the Craft of Masonry.*

XXXIII. S O N G.

I.

Guardian Genius of our Art divine,
 Unto thy faithful Sons appear ;
 Cease now o'er Ruins of the East to pine,
 And smile in blooming Beauties here.

II.

Egypt, Syria, and proud Babylon,
 No more thy blisful presence claim ;
In England fix thy ever-during Throne,
 Where Myriads do confess thy Name.

III.

The Sciences from Eastern Regions brought,
 Which, after shewn in *Greece* and *Rome*,
 Are here in several stately Lodges taught ;
 To which remotest Brethren come.

Behold

IV.

Behold what Strength our rising Domes uprears,
 'Till mixing with the azure Skies ;
 Behold what Beauty thro' the whole appears,
 So wisely built they must surprise.

V.

Nor are we only to these Arts confin'd,
 For we the Paths of Virtue trace ;
 By us Man's rugged Nature is refin'd,
 And polish'd into Love and Peace.

*To the Increase of perpetual Friendship, and Peace
 amongst the Ancient Craft.*

XXXIV.

An ODE on M A S O N R Y.

By Brother J. Banks.

Genius of Masonry descend,
 In mystic Numbers while we sing ;
 Enlarge our Souls, the Craft defend,
 And hither all thy Influence bring ;
 With social Thoughts our Bosoms fill,
 And give thy Turn to every will.

While yet *Batavia's* wealthy Powers,
 Neglect thy Beauties to explore ;
 And winding *Seine* adorn'd with Towers,
 Laments thee wandering from his Shore ;
 Here spread thy Wings and glad these Isles,
 Where Arts reside and Freedom smiles.

Behold

Behold the Lodge rise into View,
The Work of Industry and Art ;
'Tis grand, and regular, and true,
For so is each good Mason's Heart ;
Friendship cements it from the Ground,
And Secrecy shall fence it round.

A stately Dome o'er-looks our East,
Like orient *Phæbus* in the Morn ;
And two tall Pillars in the West,
At once support us and adorn ;
Upholden thus the Structure stands,
Untouch'd by sacrilegious Hands.

For Concord form'd our Souls agree,
Nor Fate this Union shall destroy ;
Our Toils and Sports alike are free,
And all is Harmony and Joy ;
So *Salem's* Temple rose by Rule,
Without the Noise of noxious Tool.

As when *Amphion* tun'd his Song,
Even rugged Rocks the Music knew ;
Smooth into Form they glide along,
And to a *Thebes* the Desert grew ;
So at the Sound of *Hiram's* Voice,
We rise, we join, and we rejoice.

Then may our Vows to Virtue move,
To Virtue own'd in all her Parts ;
Come Candour, Innocence, and Love,
Come and possess our faithful Hearts ;

Mercy,

Mercy, who feeds the hungry Poor,
And Silence, Guardian of the Door.

As thou *Astræa*, tho' from Earth,
When Men on Men began to prey ;
Thou fled'st to claim celestial Birth,
Down from *Olympus* wing'd thy Way ;
And mindful of thy ancient Seat,
Be present still where Masons meet.

Immortal Science too, be near ;
We own thy Empire o'er the Mind ;
Dress'd in thy radiant Robes appear,
With all thy beautiful Train behind ;
Invention young and blooming there,
Here's GEOMETRY with Rule and Square.

In *Egypt*'s FABRIC Learning dwelt,
And *Roman* Breasts cou'd Virtue hide ;
But *Vulcan*'s Rage the Building felt,
And *Brutus* last of *Romans* died ;
Since when, dispers'd the Sisters rove,
Or fill paternal Thrones above.

But lost to Half of human Race,
With us the Virtues shall revive ;
And driven no more from Place to Place,
Here Science shall be kept alive ;
And manly Taste, the Child of Sense,
Shall banish Vice and Dulness hence.

United thus and for these Ends,
Let Scorn deride and Envy rail ;

From

From Age to Age the Craft descends,
 And what we build shall never fail ;
 Nor shall the World our Works survey,
 But every Brother keeps the Key.

*To each faithful Brother, both Ancient and Young ;
 That governs his Passion, and bridles his Tongue.*

XXXV.

The PROGRESS of MASONRY.

I.

Pray lend me your Ears my dear Brethren awhile,
 Full sober my Sense tho' joaking my Stile ;
 I sing of such Wonders unknown to all those,
 Who flutter in Verse or who hobble in Prose.

Derry down, down, down derry down.

II.

As all in Confusion the Chaos yet lay,
 E're Evening and Morning had made the first Day ;
 The unform'd Materials lay tumbling together,
 Like so many Dutchmen in thick foggy Weather.

Derry down, &c.

III.

When to this Confusion no End there appear'd,
 The sovereign Mason's Word sudden was heard ;
 Then teem'd Mother Chaos with maternal Throes,
 By which this great Lodge of the World then arose.

Derry down, &c.

IV.

Then Earth and the Heavens with Jubilee rung,
And all the Creation of Masonry sung ;
When lo ! to compleat and adorn the gay Ball,
Old *Adam* was made the Grand-Master of all.

Derry down, &c.

V.

But *Satan* met *Eve* when she was a gadding,
And set her (as since, all her Daughters) a madding ;
To find out the Secrets of Free-Masonry,
She eat of the Fruit of the forbidden Tree.

Derry down, &c.

VI.

Then as she was fill'd with high flowing Fancies,
As e'er was fond Girl who deals in Romances ;
She thought her with Knowledge sufficiently cram'd,
And said to her Spouse, *My Dear eat and be d——d.*

Derry down, &c.

VII.

But *Adam* astonish'd like one struck with Thunder,
Beheld her from head to Foot over with Wonder ;
Now you have done this Thing, Madam, said he,
For your Sake no Women Free-Masons shall be.

Derry down, &c.

VIII.

Now as she bewail'd her in sorrowful Ditty,
The good Man beheld her, and on her took Pity ;
Free-Masons are tender, so for the sad Dame
He made her an Apron to cover her Shame.

Derry down, &c.

IX.

Then did they solace in mutual Joys,
Till in Process of Time they had two chopping Boys;
The Priest of the Parish, as Gossips devis'd,
By Names *Cain* and *Abel* the Youths circumcis'd.

Derry down, &c.

X.

Old Father *Seth* next mounts on the Stage,
In Manners severe, but in Masonry sage;
He built up two Pillars, they were tall and thick,
One was made of Stone and the other of Brick.

Derry down, &c.

XI.

On them he engrav'd with wonderful Skill,
Each lib'ral Science with adamant Quill;
Proportion and Rule he form'd by the Square,
And directed the Use of all Masonry there.

Derry down, &c.

XII.

But soon did Mankind behave past enduring,
In drinking, in swearing, in fighting, and whoring;
Then *Jove* arose, and, fierce in his Anger,
Said, *That he wou'd suffer such Miscreants no longer.*

Derry down, &c.

XIII.

Then from their high Windows the Heavens did pour,
Forty Days and Nights one continual Shower;
Till nought cou'd be seen but the Waters around,
And in this great Deluge most Mortals were drown'd.

Derry down, &c.

XIV.

Sure ne'er was beheld! so dreadful a Sight,
As the old World in such a very odd Plight ;
For there were to be seen all Animals swimming,
Men, Monkeys, Priests, Lawyers, Cats, Lapdogs, and Women.

Derry down, &c.

XV.

There floated a Debtor away from his Duns,
And next Father Greybeard stark naked 'midst Nuns ;
Likewise a poor Husband not minding his Life,
Contented in drowning to shake off his Wife.

Derry down, &c.

XVI.

A King and a Cobler next mingled to view,
And spendthrift young Heirs there were not a few ;
A Whale and a Dutchman came down with the Tide,
And a reverend old Bishop by a young Wench's Side.

Derry down, &c.

XVII.

But *Noah* being wisest, faithful, and upright,
He built him an Ark so stout and so tight ;
Tho' Heaven and Earth seem'd to come together,
He was safe in his Lodge and fear'd not the Weather.

Derry down, &c.

XVIII.

Then after the Flood, like a Brother so true,
Who still had the Good of the Craft in his View,
He delved the Ground and he planted the Vine,
He form'd a Lodge, aye and gave his Lodge Wine.

Derry down, &c.

XIX.

Let Statesmen tofs, tumble, and jumble the Ball ;
 We fit safe in our Lodge, and we laugh at them all :
 Let Bishops wear Lawn Sleeves and Kings have their Ointment,
 Free-Masonry sure is by Heaven's Appointment.

Derry down, &c.

XX.

Now charge my dear Brethren and chorus with me,
 A Health to all Masons both honest and free ;
 Nor be less our Duty unto our good King,
 So God blefs Great GEORGE let each Brother sing.

Derry down, &c.

To the King and the Craft (as the Master's Song)

XXXVI. S O N G.

By Brother L—— D——.

Tune. Mutual Love.

I.

As *Masons* once on *Sbinar's* Plain,
 Met to revive their Arts again,
 Did mutually agree,
 Did mutually, &c.
 So now we meet in *Britain's* Isle,
 And makes the royal Craft to smile,
 In ancient Masonry,
 In ancient, &c.

II.

The Mafons in this happy Land,
Has reviv'd the ancient Grand,
And the strong *Tufcan* laid,
And the, &c.
Each faithful Brother by a Sign,
Like *Salem's* Sons each other join,
And soon each Order made,
And soon, &c.

III.

Thrice happy blest Fraternity,
Whose Basis is sweet Unity,
And makes us all agree,
And makes, &c.
Kings, Dukes, and Lords to us are kind,
As we to Beggars when we find,
Them skill'd in Mafonry,
Them skill'd, &c.

IV.

How happy are the ancient Brave,
Whom no Cowan can deceive,
And may they fo remain,
And may, &c.
No modern Craftsman e'er did know,
What Signs our Master to us show,
Tho' long they ftruve in vain,
Tho' long, &c.

V.

The horn'd Buck and Gallican*,
 As the Monkey imitates the Man,
 Their Clubs do Lodges call,
 Their Clubs, &c.

While ancient Masons know full well,
 No Fools like those amongst them dwell,
 No no, nor never shall,
 No no, &c.

VI.

My Brethren all take Glafs in Hand,
 And toast our noble Master grand,
 And in full Chorus sing,
 And in, &c.

A Health to ancient Masons free,
 Throughout the Globe where-e'er they be,
 And so God save the King,
 And so God save the King.

*To all Ancient Masons, wheresoever dispers'd, or oppress'd,
 round the Globe, &c.*

* Here is meant a certain Club who call themselves *Antigallic* Masons, and not the laudable Association of *Antigallicans*, whom I esteem as an honourable and useful Society and worthy of Imitation.

XXXVII. S O N G .

By the foregoing Hand.

Tune. Greedy Midas

I.

With Harmony and flowing Wine,
My Brethren all come with me join ;
To celebrate this happy Day,
And to our Master Homage pay.

II.

Hail ! happy, happy, sacred Place,
Where Friendship smiles in e'ery Face ;
And royal Art ! doth fill the Chair,
Adorned with his noble Square.

III.

Next sing my Muse our Warden's Praise,
With Chorus loud in tuneful Lays ;
Oh ! may these Columns ne'er decay,
Until the World dissolves away.

IV.

My Brethren all come join with me,
To sing the Praise of Masonry ;
The Noble, Faithful, and the Brave,
Whose Arts shall live beyond the Grave.

Let

V.

Let Envy hide her shameful Face,
 Before us ancient Sons of Peace ;
 Whose golden Precepts still remain,
 Free from Envy, Pride, or Stain.

To Salem's Sons, &c.

XXXVIII. S O N G.

By the foregoing Hand.

Tune. Ye Mortals that love Drinking.

I.

Ye ancient Sons of *Tyre*,
 In Chorus join with me ;
 And imitate your Sire,
 Who was fam'd for Masonry :
 His ancient Dictates follow,
 And from them never part ;
 Let each sing like *Apollo*,
 And praise the royal Art.

II.

Like *Salem's* second Story,
 We raise the Craft again ;
 Which still retains its Glory,
 The Secret here remain :
 Amongst true ancient Masons,
 Who always did disdain,
 These new invented Fashions ;
 Which we know are vain.

III.

III.

Our Temple now rebuilding,
You see grand Columns * rise ;
The MAGI they resembling,
They are both good and wise :
Each seem as firm as *Atlas*,
Who on his Shoulders bore
The starry Frame of Heaven ;
What Mortals can do more ?

IV.

Come now my loving Brethren,
In Chorus join all round ;
With flowing Wine full Bumpers,
Let Masons Healths be crown'd ;
And let each envious Cowan,
By our good Actions see ;
That we are made free and loving,
By Art of Masonry.

To the Memory of P. H. Z. L. and J. A.

XXXIX. S O N G.

To the Tune of the Enter'd 'Prentice.

I.

From the Depths let us raise,
Our Voices and Praise,
The Works of the glorious Creation ;
And extol the great Fame,
Of our Maker's great Name,
And his Love to an accepted Mason.

X

In

* Grand Officers.

II.

In primitive Times,
When Men by high Crimes,
Had caused a great Devastation ;
When the Floods did abound,
And all Mankind were drown'd
Save the free and the accepted Masons.

III.

There were Architects four,
Where Billows did roar,
Were sav'd from that great Inundation;
Who's Father from on high,
Taught Geometry,
That honour'd Science of a Mason.

IV.

In an Ark that was good,
Made of *Gopher* Wood,
And was built by divine Ordination
And the first in his Time,
That planted a Vine,
Was a free and an accepted Mason.

V.

Then *Nimrod* the Great,
Did next undertake,
To build him to Heaven a Station ;
But Tongues of all Kind,
Prevented his Mind,
For he was no excellent Mason.

When

VI.

When *Pharaoh*, the King
Of *Egypt*, did bring
To Bondage our whole Generation ;
That King got a Fall,
And his Magicians all,
By a princely and learned wise Mason.

VII.

Then thro' the *Red-Sea*,
Heaven guided their Way,
By two Pillars of divine Ordination ;
And *Pharaoh's* great Train,
Were lost in the Main,
For pursuing an Army of Masons.

VIII.

When *Ameleck's* King,
Great Forces did bring,
Likewise the great *Midianite* Nation ;
Those Kings got a Fall,
And their great Armies all,
And their Wealth fell a Spoil to those Masons.

IX.

In the Plains they did rear,
A Pavillion fair,
The Beauty of all the Creation ;
Each Part in its Square,
Which none cou'd prepare,
Save a free and an accepted Mason.

X.

King *Solomon*, he
 Was known to be free,
 Built a holy Grand Lodge for his *Masons* ;
 Each beautiful Part,
 Was due to the Art,
 Of *Hiram* the great learned *Mason*.

They to *Jordan* did go,
 And met their proud *Foe*,
 And fought the great *Canaanite* Nation ;
 Whose giantic Strain,
 Cou'd never sustain,
 The Force of an Army of *Masons*.

XII.

Then let each *Mason* that's Free,
 Toast his Memory,
 Join Hands without Diffimulation ;
 Let Cowans think on,
 We know they are wrong,
 Drink a Health to an accepted *Mason*.

XIII.

But if any so mean,
 Thro' Avarice or Stain,
 Shou'd debase himself in this high Station ;
 That Person so mean,
 For such cursed Gain,
 Shou'd be slain by the Hand of a *Mason*.

To all just and faithful Masons.

X L . S O N G .

I.

'Tis Masonry unites Mankind,
To gen'rous Actions forms the Soul ;
In friendly Converse all conjoin'd,
One Spirit animates the whole.

II.

Where-e'er aspiring Domes arise,
Where-ever sacred Altars stand ;
Those Altars blaze unto the Skies,
Those Domes proclaim the Mason's Hand.

III.

As Passion rough the Soul disguise,
Till Science cultivates the Mind ;
So the rude Stone unshapen lies,
Till by the Mason's Art refin'd.

IV.

Tho' still our chief Concern and Care,
Be to deserve a Brother's Name ;
Yet ever mindful of the Fair,
Their kindest Influence we claim.

V.

Let Wretches at our Manhood rail ;
But they who once our Order prove,
Will own that we who build so well,
With equal Energy can love.

Sing

VI.

Sing Brethren then the Craft divine,
 (Best Band of social Joy and Mirth);
 With choral Sound and cheerful Wine,
 Proclaim its Virtues o'er the Earth.

XLI. S O N G.

By Brother *Alexander Kennedy*, Shoolmaster.

I.

Once I was blind and cou'd not see,
 And all was dark around ;
 But Providence did pity me,
 And soon a Friend I found ;
 Thro' secret Paths my Friend me led;
 Such Paths as Bablers never tread.

II.

All Stumbling Blocks he took away,
 That I might walk secure ;
 And brought me long e'er Break of Day,
 To Wisdom's Temple-Door ;
 Where there we both Admittance found,
 To mystic Paths on hallow'd Ground.

III.

Tho' haughty in my bold Attempt,
 Blest Thoughts did me alarm ;
 Which hinted I was not exempt
 (If rash) from double Harm ;
 Which quickly stopt my rising Pride,
 And made me trust more to my Guide.

IV.

In solemn Pace I was led up,
And pass'd thro' the bright Dome,
But soon I was obliged to stop,
Till I myself made known;
Then round in ancient Form was brought,
For to obtain that which I sought.

V.

With humble Heart in proper Form,
I listen'd with Good-Will;
And found, instead of Noise and Storm,
That all was hush'd and still;
And soon a heav'nly Sound did hear,
That quite dispell'd all Doubt and Fear.

VI.

The Guardian of this mystic Charm,
In shining Jewels dress'd;
Said, that I need fear no Harm,
If faithful was my Breast;
For tho' to Rogues he was severe,
No Harm an honest Man need fear.

VII.

Bright Wisdom from his awful Throne,
Bid Darkness to withdraw;
No sooner said but it was done,
And then——Great Things I saw;
But what they were——I now won't tell,
But safely in my Breast shall dwell.

Then

VIII.

Then round and round me did he tie,
 An ancient noble Charm ;
 Which future Darknefs will defy,
 And ward off Cowans Harm ;
 With Instruments in Number three,
 To learn the Art of GEOMETRY.

XLII. S O N G.

By the foregoing Hand.

I.

Attend loving Brethren and to me give Ear,
 Our Work being ended let's lay aside Care ;
 Let Mirth and Good-Humour our Senses regale,
 And mind that our Secrets we never reveal,
 And mind, &c.

II.

With leave of his Worship that here fills the Chair,
 Who governs our Actions by Compass and Square ;
 We'll sing a few Verses in Masonry's Praise,
 Not fond of Ambition we look for no Bays,
 Not fond, &c.

III.

Our ancient Grand-Master, inspir'd by the LORD,
 On holy *Moriab*, as in Scripture declar'd,
 The stupendious Structure began for to frame,
 In the Month call'd *Zif*, and fourth Year of his Reign,
 In the, &c.

With

IV.

With Level and Square the Foundation began,
In Length sixty Cubits, Breadth nineteen and one;
Here Masonry shin'd above all other Arts,
So sublime the great Secret the Artist imparts.
So Sublime, &c.

V.

Old *Hiram* of *Tyre* King *David's* great Friend,
Did Fir, Pine, and Cedar from Lebanon send
To build the Sanctorum by Masonry Skill,
Subsequent unto the great Architect's Will.
Subsequent, &c.

VI.

One hundred and fifty-three thousand six hundred
Employ'd for the Temple, we find they were number'd;
With Crafts many thousands and Bearers of Loads,
And Masters six hundred the Text does record,
And Masters, &c.

VII.

Who form'd themselves into Lodges they say,
Some East and some West, some North and South Way,
In Love, Truth and Justice go successfully on,
In all well govern'd Kingdoms that's under the Sun, &c.
In all, &c.

VIII.

Now let the brisk Bumper go merrily round,
May our worthy Master in Honour abound,
May his instructive Precepts to Virtue us move
To live like true Brethren in Friendship and Love,
To live, &c.

Y

Let

IX.

Let Moderns and Critics with impious Rage,
 Amuse the vain Town and against us engage ;
 Let *Pritchard* and 's Followers Apostates profane
 With false Tenets puzzle each lethargic Brain,
 With false, &c.

X.

All Health to our Brethren of e'ery Degree,
 Dispers'd round the Globe, or Land, or by Sea ;
 Preserve them ye Powers their Virtues improve,
 When we part on the Level we may all meet above,
 When we, &c.

XLIII. S O N G.

By Brother *John Jackson*, S. G. W.

I.

See in the East the Master plac'd
 How graceful unto us the Sight ;
 His Wardens just he doth intrust,
 His noble Orders to set right.
 Where-e'er he list, his Deacons straightway run,
 To see the Lodge well tyl'd and Work begun.

II.

Like *Tyre's* Sons we then pursue
 The noble Science we profess,
 Each Mason to his Calling true
 Down to the lowest from the best
 Square, plum, and level we do all maintain,
 Emblems of Justice are and shall remain.

III.

King *Solomon* the Great Mafon
 Honour unto the Craft did raife,
 The *Tyrian* Prince and Widow's Son:
 Let e'ery Brother jointly praise
 The Memory of all the Three,
 And toast their Names in Glaffes charg'd full high.

XLIV. S O N G.

By Brother *John Cartwright* of *Salford* in *Lancashire*.

Tune. Smile Britannia.

I.

Attend, attend the Strains
 Ye Mafons free, whilst I
 To celebrate your Fame,
 Your Virtues found on high;
 Accepted Mafons, free and bold,
 Will never live the Dupes to Gold.

II.

Great *Solomon* the King,
 Great Architect of Fame;
 Of whom all Coasts did ring,
 Rever'd a Mafon's Name:
 Like him; accepted, free, and bold,
 True Wisdom we prefer to Gold.

III.

Since him the great and wise
Of every Age and Clime,
With Fame that never dies,
Pursued the Art sublime ;
Inspir'd by Heav'n, just and free,
Have honour'd much our Mystery.

IV.

The glorious Paths of those,
With Heav'n-born Wisdom crown'd ;
We every Day disclose,
And tread on sacred Ground ;
A Mason, righteous, just, and free,
Or else not worthy Masonry.

XLV. S O N G.

By the foregoing Hand.

Tune. The Bonny Broom.

I.

To Masonry your Voices raise,
Ye Brethren of the Craft ;
To that, and our Great Master's Praise,
Let Bumpers now be quaff'd :
True Friendship, Love, and Concord join'd,
Possess a Mason's Heart ;
Those Virtues beautify the Mind,
And still adorn the Art.

C H O R U S.

C H O R U S .

Hail, all hail, my Brethren dear,
 All hail to ye alway ;
 Regard the Art while ye have Life,
 Revere it every Day.

II.

Whilst thus in Unity we join,
 Our Hearts still good and true ;
 Inspir'd by the Grace divine,
 And no base Ends in View :
 We friendly meet, ourselves employ,
 To improve the fruitful Mind ;
 With Blessings which can never cloy,
 But dignify Mankind.

Chor. Hail, all hail, &c.

III.

No flinty Hearts amongst us are,
 We're generous and kind ;
 The needy Man our Fortune shares,
 If him we worthy find :
 Our Charity from East to West,
 To each worthy Object we
 Diffuse, as is the great Behest,
 To every Man that's free.

Chor. Hail, all hail, &c.

IV.

Thus blest'd and blessing well we know,
 Our Joys can never end ;
 For long as vital Spirits flow,
 A Mason finds a Friend.

Then

Then join your Hearts and Tongues with mine,
 Our glorious Art to praise ;
 Discreetly take the generous Wine,
 Let Reason rule your Ways.

Chor. Hail, all hail, &c.

XLVI.

An Ode by the same Hand.

RECITATIVE.

Bless'd be the Day that gave to me,
 The Secrets of Free-Masonry ;
 In that alone m' Ambition's plac'd,
 In that alone let me be grac'd ;
 No greater Title let me bear,
 Than what's pertaining to the Square.

A I R.

Tho' envious Mortals vainly try,
 On us to cast Absurdity,
 We laugh at all their Spleen ;
 The levell'd Man, the upright Heart,
 Shall still adorn our glorious Art,
 Nor mind their vile Chagrin :
 The ermin'd Robe, the rev'rend Crozier too,
 Have prov'd us noble, honest, just, and true.

C H O R U S.

In vain then let prejudic'd Mortals declare
 Their Hate of us Maçons, we're truly sincere ;

If

If for that they dispise us, their Folly they prove,
For a Mafon's grand Maxim is brotherly Love ;
But yet, after all, if they'd fain be thought wife,
Let 'em enter the Lodge, and we'll open their Eyes.

XLVII. S O N G.

By Brother *Alexander Dixon.*

I.

How blefs'd are we from Ignorance free'd
And the base Notions of Mankind,
Here every virtuous moral Deed
Instructs and fortifies the Mind ;
Hail ! Ancient hallow'd solemn Ground,
Where Light and Mafonry I found.

II.

Hence vile Detractors from us fly,
Far to the gloomy Shades of Night
Like Owls that hate the Mid-day Sky,
And sink with envy from its Light ;
With them o'er Graves and Ruins rot,
For hating Knowledge you know not.

III.

When we affemble on a Hill,
Or in due Form upon the Plain ;
Our Master doth with learned Skill
The sacred Plan and Work explain :
No busy Eye, nor Cowan's Ear,
Can our grand Myft'ry fee or hear

IV.

Our Table deck'd with shining Truth,
 Sweet Emblems that elate the Heart ;
 While each attentive list'ning Youth
 Burns to perform his worthy Part.
 Resolving with religious Care,
 To live by Compass, Rule, and Square.

V.

Our Master watching in the East,
 The golden Streaks of rising Sun ;
 To see his Men at Labour plac'd
 Who all like willing Crafts doth run :
 Oh ! May his Wisdom ever be,
 Honour to us and Masonry.

VI.

Not far from him as Gnomon true,
 Beauty stands with watchful Eye,
 Whose chearful Voice our Spirits renew,
 And each his Labour doth lay by :
 His kind refreshing Office still,
 Inspires each Craft in Mason's Skill.

VII.

See in the West our Oblong's Length,
 The brave *Corinthian* Pillar stands
 The Lodge's Friend and greatest Strength,
 Rewarding Crafts with liberal Hands ;
 Sure this our Lodge must lasting be,
 Supported by these Columns three.

VIII.

As Bees from Flowers Honey brings,
Sweet Treasure to their Master's Store ;
So Masons do all sacred Things,
And Wonders from the distant Shores ;
To enrich the Lodge with Wisdom's Light,
Where babling Folly's lost in Night.

IX.

Each *Roman* Chief did proudly view
Their Temples rising to the Sky,
And as they Nations did subdue,
They rais'd triumphal Arches high ;
Which got us Masons such a Name,
As vies with mighty *Cæsar's* Fame.

X.

* The Kings who rais'd *Diana's* Columns,
With Royal Art, by skilful Hands ;
As Priests recorded in their Volumes.
And Poets sung to distant Lands ;
Th' adoring World that did them see,
Forgot the enshrin'd Deity.

XI.

Such is our Boast, my Brethren dear,
Fellows to Kings and Princes too,
The Master's Gift——was proud to wear,
As now the Great and Noble do ;
The Great, the Noble, and the Sage,
MASONS rever'd from Age to Age.

Z

C H O R U S.

* The Temple of *Diana*, at *Ephesus*.

C H O R U S.

Then to each Brother in Distress,
 Throughout the Nations Parts or Climes,
 Charge Brethren to his quick Redress,
 As Masons did in ancient Times ;
 From Want and Hardships set them free,
 Bless'd with Health and Masonry.
 Nor once forget the lovely Fair,
 Divinely made of *Adam's* bone ;
 Whose heav'nly Looks can banish Care,
 And ease the sighing Lovers Moan ;
 To them whose soft Enjoyment brings
 Us Heroes, Architects, and Kings.

XLVIII. S O N G.

By Brother *E* ——— *P* ——— .

I.

Come fill up a Bumper, and let it go round,
 Let Mirth and good Fellowship always abound ;
 And let the World see,
 That Free-Masonry,
 Doth teach honest Hearts to be jovial and free.

II.

Our Lodge now compos'd of honest free Hearts,
 Our Master most freely his Secrets imparts ;
 And so we improve,
 In Knowledge and Love,
 By Help from our mighty Grand-Master above.

III.

Let Honour and Friendship eternally reign,
 Let each Brother Mason the Truth so maintain ;
 That all may agree,
 That Free-Masonry,
 Doth teach honest Hearts to be jovial and free.

IV.

In Mirth and good Fellowship we will agree,
 For none are more blest or more happy than we;
 And thus we'll endure,
 While our Actions are pure,
 Kind Heaven those Blessings to us doth insure.

XLIX. S O N G.

Tune. Rule Britannia.

I.

Urania sing the Art divine,
 Beauty, Strength, and Wisdom, grace each Line ;
 Soar higher than *Jove's* fam'd Bird can go,
 Tho' out of Sight his Flight's too low ;
 Boast Ubiquerians from this your Pedigree,
 But we from *Jove* take Masonry.

II.

When the great Architect design'd
 Brooding Nature's Plan, and made Mankind ;
 Then he ordain'd the Mason's Orders fair,
 For Masonry was all his Care ;

By Omniscience and Free-Masonry,
The jarring Elements he made agree.

III.

The Almighty, by Masonry, did scheme
His holy Dwelling-Place, and Heav'n did name;
Made many Mansions, which he supply'd with Light,
Proceeding from his Essence bright,
With shining Stars adorn'd the vaulted Skies;
To raise our Wonder and Surprise.

IV.

By Masonry, this stupendious Ball
He pois'd on Geometry, and measur'd all
With Lines East and West; also from North to South,
This spacious Lodge he measur'd out;
And adorned with precious Jewels three,
As useful Lights in Masonry.

V.

To rule the Day the Almighty made the Sun,
To rule the Night he also made the Moon;
And God-like *Adam*, a Master-Mason free,
To rule and teach Posterity;
Sanctity of Reason, and Majesty of Thought,
Amongst Free-Masons should be sought.

VI.

In the Deluge where Mortals lost their Lives,
God sav'd for worthy Masons and their Wives;
And in the Ark great *Noah* a Lodge did hold,
Shem and *Japhet* his Wardens we are told;

And *Ham*

And *Ham* as Tyler, he order'd to secure,
From all their Wives the secret Door *.

VII.

When *Israel's* Sons were held in Slavery,
God sent his Word and Sign to set them free ;
Nightly by Fire, and in a Cloud by Day,
He pav'd his lov'd Free-Masons Way ;
Thro' the *Red-Sea*, with wond'rous Mystery,
From *Pharoah's* Yoke he set them free.

VIII.

On *Horeb's* Mount great *Moses* did stand,
With Warden's Twain and Rod of God in Hand ;
Devoutly pray'd by Word and Sign to Heav'n,
While to his Deputy, Conquest was giv'n ;
When on Mount *Nebo* he saw the Land and died,
Jehovah did his Time provide.

IX.

The World's great Wonders, Mankind agree,
Their Beauties owe to the Art of Masonry ;
Ephesus Temple, the Walls of *Babylon*,
And Labyrinths wond'rous Works unknown ;
The Pyramids, Mausoleum, and fam'd *Colossus* high,
And *Olimpius* greeting the azure Sky.

By

* And so soon as ever the Day began to break, *Noah* stood up towards the Body of *Adam* ; and before the Lord, he and his Sons, *Shem*, *Ham*, and *Japheth*, and *Noah*, prayed, &c. And the Women answered, from another Part of the Ark, AMEN, LORD.—*Vide* Caten. Arab. C. xxv. fol. 56. b.

X.

By God's Command and Free-Masonry,
 The Temple had most exact Symmetry ;
 In Orders rais'd by *Hiram's* mighty Art,
 From Nature's rude Materials start ;
 The World's Wonders before were deem'd but seven,
 'Till this grand Fabric made them even.

XI.

Come charge, charge your Glasses speedily,
 To all true Brothers skilled in Masonry ;
 Likewise the King, long happy may he reign,
 Old *England's* Glory to maintain ;
 In Order stand, you know the ancient Charge,
 Pay due Respect to mighty *GEORGE*.

L.

An O D E.

I.

Wake the Lute and quivering Strings,
 Mystic Truths *Urania* brings ;
 Friendly Visitant to thee,
 We owe the Depths of Masonry :
 Fairest of the Virgin Choir,
 Warbling to the golden Lyre ;
 Welcome here, thy Art prevail,
 Hail divine *Urania* hail.

Here,

II.

Here, in Friendship's sacred Bower,
Thy downy wing'd and smiling Hour ;
Mirth invites, and social Song,
Nameless Mysteries among :
Crown the Bowl, and fill the Glafs,
To ev'ry Virtue, ev'ry Grace ;
To the Brotherhood resound
Health, and let it thrice go round.

III.

We restore the Times of old,
The blooming glorious Age of Gold ;
As the new Creation free,
Blest with gay *Euphrosine* :
We with godlike Science talk,
And with fair *Astrea* walk ;
Innocence adorns the Day,
Brighter than the Smiles of *May*.

VI.

Pour the rosy Wine again,
Wake a louder, louder Strain ;
Rapid Zephyrs, as ye fly,
Waft our Voices to the Sky :
While we celebrate the nine,
And the Wonders of the Trine.
While the Angels sing above,
As we below, of Peace and Love.

LI. S O N G.

By Brother E ——— P ———;

I.

Hail sacred Art, by Heav'n design'd
 A gracious Blessing for all Mankind ;
 Peace, Joy, and Love, thou dost bestow,
 On us thy Votaries below.

II.

Bright Wisdom's Footsteps here we trace,
 From *Solomon* that Prince of Peace ;
 Whose glorious Maxims we still hold,
 More precious than rich *Ophir's* Gold.

III.

His heav'nly Proverbs to us tell,
 How we on Earth should ever dwell ;
 In Harmony and social Love,
 To emulate the Blest above.

IV.

Now having Wisdom for our Guide,
 By its sweet Precepts we'll abide ;
 Envy and Hatred we'll dispel,
 Nor wrathful Fool with us shall dwell.

V.

Vain, empty Grandeur, shall not find
 Its Dwelling in a Mason's Mind ;
 A Mason who is true and wise,
 Its glitt'ring Pomp always despise.

VI.

Humility, Love, Joy, and Peace,
Within his Mind shall find their Place ;
Virtue and Wisdom thus combin'd,
Shall decorate the Mason's Mind.

LVII. S O N G .

Tune. G O D save the K I N G ;

I.

Hail ! MASONRY divine,
Glory of Ages shine,
 Long may'st thou hold ;
Where-e'er thy Lodges stand,
May they have great Command,
And always grace the Land,
 Thou Art divine.

II.

Great Fabricks still arise,
And touch the azure Skies,
 Great are thy Schemes ;
Thy noble Orders are
Matchless beyond Compare,
No Art with thee can share,
 Thou Art divine.

A a

Hiram

III.

Hiram the Architect,
 Did all the Craft direct,
 How they should build ;
Solomon, great *Israel's* King,
 Did mighty Blessings bring,
 And left us Room to sing,
 Hail ! Royal ART.

LIII. S O N G.

I.

Let *Masons* be merry each Night when they meet,
 And always each other most lovingly greet,
 Let Envy and Discord be sunk in the Deep
 By such as are able great Secrets to keep,
 Let all the World gaze on our Art with Surprise,
 They're all in the dark till we open their Eyes.

II.

Whoever is known to act on the Square,
 And likewise well skill'd in our Secrets rare
 Are always respected whether wealthy or poor,
 And ne'er yet was careless of Matters that's pure.
 Their Actions are bright and their Lives spent in Love,
 At length will be happy in the Grand Lodge above.

III.

We are Brothers to Princes and Fellows to Kings,
 Our Fame thro' the World continually rings ;
 As we lovingly meet so we lovingly part,
 No Mason did ever bear Malice at Heart ;
 The Fool that's conceited we'll never despise,
 Let him come to the Lodge and we'll make him more wise.

The

IV.

The Sanctum Sanctorum by Masons was fram'd,
And all the fine Works which the Temple contain'd,
By *Hiram's* Contrivance, the Pride of my Song,
The Noise of a Tool was not heard along ;
And the Number of Masons that round it did move,
By him were directed, inspir'd from above.

LIV. S O N G.

I.

If Unity be good in every Degree,
What can be compar'd to that of Masonry ;
In Unity we meet and in Unity we part ;
Let every Mason, Chorus hail, mighty Art,
Let every, &c.

II.

The Vulgar often murmurs at our noble Art
Because the great Arcanum we don't to them impart ;
In Ignorance let them live and in Ignorance let them die,
Be silent and secret let every Mason cry,
Be silent, &c.

III.

Let a Bumper be crown'd unto the Art of Masonry,
And to each jovial Brother that is a Mason free ;
We act upon the Square, on the Level we'll depart,
Let every Mason sing, hail glorious Art.
Let every, &c.

LV. S O N G.

Tune. The Miller of Mansfield.

I.

How happy a Mason whose Bosom still flows
 With Friendship, and ever most cheerfully goes ;
 The Effects of the Mysteries lodg'd in his Breast,
 Mysteries rever'd and by Princes possess'd.
 Our Friends and our Bottle we best can enjoy,
 No Rancour or Envy our Quiet annoy,
 Our Plum, Line, and Compass, our Square and our Tools
 Direct all our Actions in Virtue's fair Rules.

II.

To *Mars* and to *Venus* we're equally true,
 Our Hearts can enliven, our Arms can subdue ;
 Let the Enemy tell, and the Ladies declare
 No Class or Profession with Masons compare ;
 To give a fond Lustre we ne'er need a Crest,
 Since Honour and Virtue remain in our Breast,
 We'll charm the rude World when we clap, laugh and sing,
 If so happy a Mason, say who'd be a King.

LVI. S O N G.

Tune. Rule Britannia.

I.

When Masonry by Heav'n's Design
 Did enter first into great *Hiram's* Brain,
 A Choir of Angels did rejoice,
 And this Chorus sung united Voice,

Hail
|

Hail! you happy, happy Sons that be
Brothers of Free-Masonry.

II.

Great *Hiram* he did then repair
And went to work with Rule and Square,
With Plum and Level to his eternal Fame,
He did the glorious Temple frame,
Hail you happy, &c.

III.

When *Solomon* beheld the same,
He then set forth great *Hiram's* Fame:
Oh! excellent Mason! he in Surprise did say,
Above all Arts you bear the Sway,
Hail you happy, &c.

IV.

Now to great *Hiram's* Memory
Let's fill a Glas most chearfully,
St. *John* (including) who the Light did bring,
And likewise GEORGE our gracious King,
Hail you happy, &c.

V.

Next charge unto our Master Grand
And to each lovely fair one round the Land,
Ourselves including, so let the Health go round
With a Clap to make the Lodge resound.
Hail &c.

LVII. S O N G.

Tune. Hail Masonry, &c.

I.

Let worthy Brethren all combine
For to adorn our mystic Art,

So as the Craft may ever shine
 And cheer each faithful Brother's Heart ;
 Then Brethren all in Chorus sing,
 Prosper the Craft and bless the King,

II.

We level'd, plum'd, and squar'd, aright
 The five noble Orders upright stands,
 Wisdom and Strength with Beauty's Heigth,
 The Wonder of the World commands ;
 Then Brethren all, &c.

III.

Ye Fools and Cowans all who plot
 For to obtain our Mystery,
 Ye strive in Vain attempt it not
 Such Creatures never shall be free ;
 Then Brethren all, &c.

IV.

The Wise, the Noble, Good, and Great,
 Can only be accepted here ;
 The Knave or Fool, tho' deck'd in State,
 Shall ne'er approach the Master's Chair,
 Then Brethren all, &c.

V.

Now fill your Glasses, charge them high,
 Let our Grand-Master's Health go round ;
 And let each here o'er-flow with Joy,
 And Love and Unity abound.
 Then Brethren all, &c.

LIX. S O N G.

Tune. The First of *August*.

I.

With córdial Hearts let's drink a Health,
 To every faithful Brother ;
 Whose candid Hearts, secure whilst Breath,
 Are faithful to each other :
 Whose precious Jewels are so rare,
 Likewise their Hearts so framed are,
 And level'd with the truest Square,
 That Nature can discover.

II.

As great a Man as this Land,
 Or in any other Nation ;
 Wou'd take a Brother by the Hand,
 And greet him in his Station :
 Neither King nor Prince, tho' e'er so great,
 Or any Emperor of State,
 But with great Candour wou'd relate,
 To every faithful Brother.

III.

The World shall still remain in Pain,
 And at our Secrets wonder ;
 No Cowan shall it e'er obtain,
 Tho' all their Lives they ponder :
 Still aiming at the chieftest White,
 In which Free-Masons take Delight,
 They never can obtain the Light,
 Tho' they spend their Lives in Wonder.

King

IV.

King *Solomon*, the Great and Wise,
He was a faithful Brother ;
Free-Masonry wou'd not despise,
No Secrets he'd discover :
But he was always frank and free,
Professing such Sincerity,
To all of that Fraternity,
He lov'd them 'bove all other.

V.

Come let us build on firm Ground,
Still aiding of each other ;
And lay a Foundation that's most sound,
That no Arts-Man can discover :
Nor ever shall revealed be,
But to bright Men in Masonry,
Here is to them where-e'er they be,
I'm their faithful Brother.

VI.

Come let us join our Hearts and Hands,
In this most glorious Manner ;
And to each other firmly stand,
Under King *George's* Banner :
That God may bless him still I pray,
And over his Enemies bear the Sway,
And for ever win the Day,
And crown his Days with Honour.

S O N G

LIX. S O N G .

I.

Whoever wants Wisdom, must with some Delight,
Read, ponder, and pore, Noon, Morning, and Night;
Must turn over Volumes of gigantic Size,
Enlighten his Mind tho' he puts out his Eyes.
Derry down, &c.

II.

If a General wou'd know how to muster his Men,
By Thousands, by Hundreds, by Fifties, by Ten;
Or level his Siege on high Castle or Town,
He must borrow his Precepts from Men of Renown.
Derry down, &c.

III.

Wou'd a wry-fac'd Physician or Parson excel,
In preaching or giving a sanctified Spell;
He first must read *Galen* and *Tillotson* thro'
E'er he gets Credentials or Business to do.
Derry down, &c.

IV.

But these are all Follies, Free-Masons can prove,
In the Lodge they find Knowledge, fair Virtue, and Love;
Without deaf'ning their Ears, without blinding their Eyes,
They find the compendious Way to be wise.
Derry down, &c.

LX. S O N G.

I.

Come ye Elves that be,
 Come follow, follow me ;
 All you that Guards have been
 Without, and serv'd within :
 Sing, let Joy thro' us resound,
 For all this Lodge is sacred Ground.

II.

Guides too, that Fairies are,
 Come five by five prepare ;
 Come bring fresh Oil with Speed,
 Your dying Lamps to feed :
 All trim'd in new and glitt'ring Light,
 To welcome Garments that are white.

III.

Come Seraphs too, that be
 Bright Rulers, three by three ;
 Attend on me your Queen,
 Two Handmaids led between :
 Whilst all around this Heath I name,
 Shall make the hollow Sounds proclaim.

IV.

Whilst Sylvans and sylvan Loves,
 O'er Mountains and in Groves ;
 With brighter Gems and sprightly Dames,
 Of Fountains and of Flames :
 With joyful Noise of Hands and Feet,
 Shall echo and the Sound repeat,

Whilst

V.

Whilst we who sing and love,
And live in Springs above ;
Descend, descend, do we,
With Masons to be free :
Where Springs of Wine revive each Face,
And Streams of Milk flow round the Place.

VI.

Whilst Cherubs guard the Door,
With flaming Sword before ;
We thro' the Key-hole creep,
And there unseen we peep :
O'er all their Jewels skip and leap,
And trip it, trip it, Step by Step.

VII.

Or as upon the Green,
We Fairies turn unseen;
So here we make a Ring,
While merry Masons sing :
Around their Crowns we whirl apace,
And not one single Hair misplace.

VIII.

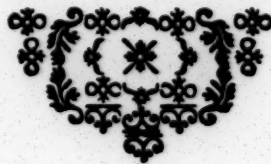
And down from thence we jump,
All with a silent Thump ;
None hear our Feet rebound,
Round, round the Table, round :
Nor sees us whilst we nimbly pass,
Thrice round the Rim of ev'ry Glass.

IX.

But if any Crumbs withal,
Down from their Table fall ;
With greedy Mirth we eat,
No Honey is so sweet :
And when they drop it from their Thumb,
We catch it *supernaculum*.

X.

Now as for Masonry,
Altho' we are not free ;
In Lodges we have been,
And all their Signs have seen :
Yet such Love to the Craft we bear,
Their Secrets we will ne'er declare.





P R O L O G U E S,
A N D
E P I L O G U E S.

A P R O L O G U E.

Spoken by Mr. *Griffith*, at the Theatre-Royal, &c.

I F to delight to humanize the Mind,
The savage World in social Ties to bind ;
To make the moral Virtues all appear
Improv'd and useful, soften'd from severe ;
If these demand the Tribute of your Praise,
The Teacher's Honour or the Poets Lays ;
How do we view 'em all compris'd in Thee,
Thrice honour'd and mysterious MASONRY ;
By Thee erected, spacious Domes arise,
And Spires ascending glitter in the Skies ;
The wond'rous Whole by heav'nly Art is crown'd,
And Order in Diversity is found ;
Thro' such a Length of Ages, still how fair,
How bright, how blooming, do thy Looks appear ;

A.

And still shall bloom.—Time, as it glides away,
 Fears for its own, before Thine shall decay ;
 The Use of Accents from Thy Aid is thrown,
 Thou form'st a silent Language of Thy own ;
 Disdain'st that Records should contain Thy Art,
 And only liv'st within the faithful Heart.—
 Behold where Kings and a long shining Train }
 Of garter'd Heroes wait upon thy Reign,
 And boast no Honour but a Mason's Name. }
 Still in the Dark let the Unknowing Stray ;
 No matter what they judge, or what they say,
 Still may thy mystic Secrets be conceal'd,
 And only to a Brother be reveal'd.

A P R O L O G U E.

As a wild Rake that courts a Virgin fair,
 And tries in vain her Virtue to ensnare :
 Tho' what he calls his Heav'n he may obtain
 By putting on the matrimonial Chain.
 At length enrag'd to find she still is chaste
 Her modest Fame maliciously would blast ;
 So some at our Fraternity do rail,
 Because our Secrets we so well conceal,
 And curse the Sentry with the flaming Sword,
 That keeps Eve-droppers from the Mason Word ;
 Tho' rightly introduc'd all true Men may
 Obtain the Secret in a lawful Way,
 They'd have us counter to our Honour run ;
 Do what they must blame us for when done ;

And

And when they find their teasing will not do,
 Blinded with Anger, Heighth of Folly show, }
 By railing at the Thing they do not know.
 Not so the Assembly of the *Scottish* Kirk,
 Their Wisdoms went a wiser Way to work :
 When they were told that Masons practis'd Charms,
 Invok'd the Dee'l and rais'd tempestuous Storms,
 Two of their Body prudently they sent
 To learn what cou'd by Masonry be meant.
 Admitted to the Lodge and treated well,
 At their Return the Assembly hop'd they'd tell.
We say nea mere than this (they both reply'd)
Do what we've done and ye'll be satisfy'd.

A PROLOGUE.

As some crack'd Chemist of projecting Brain,
 Much for Discovery, but more for Gain ;
 With Toil, incessant Labours, Puffs and Blows
 In Search of something Nature won't disclose.
 At length his Crucibles and Measures broke,
 His fancy'd Gain evaporate in Smoak.
 So some presumptuous still attempt to trace
 The guarded Symbol of our ancient Race,
 Enwrapp'd in venerable Gloom it lies,
 And mocks all Sight but of a Mason's Eyes ;
 Like the fam'd Stream enriching *Egypt's* Shore,
 All feel its Use—but few its Source explore.
 All Ages still must owe, and every Land
 Their Pride and Safety to the Masons Hand.
 Whether for gorgeous Domes renown'd afar,
 Or Ramparts strong to stem the Rage of War ;

All we behold in Earth or circling Air,
Proclaims the Power of Compass's and Square.
The Heaven taught Science Queen of Arts appears,
Eludes the Rust of Time, and Waste of Years.
Thro' Form and Matter are her Laws display'd,
Her Rules the same by which the World was made.
Whatever Virtue grace the social Name
Those we profess on those we found our Fame;
Wisely the Lodge looks down on tinsel State,
Where only to be good is to be great.
Such Souls by Instinct to each other turn
Demand Alliance and in Friendship burn;
No shallow Schemes, no Stratagems nor Arts
Can break the Cement that unites their Hearts.
Then let pale Envy rage and every Name
Of Fools mistaken Infamy for Fame;
Such have all Countries and all Ages borne,
And such all Countries and all Ages scorn;
Glorious the Temple of the sylvan Queen,
Pride of the World at *Ephesus* was seen
A witless Wretch the *Prichard* of those Days,
Stranger to Virtue and unknown to Praise,
Crooked of Soul and fond of any Name,
Consign'd the noble Monument to Flame
Vain Madman! if so thinking to destroy
The Art which cannot but with Nature die.
Still with the Craft, still shall his Name survive,
And in our Glory his Disgrace shall live;
While his Cowans no more Admittance gain
Than *Epheraimites* at *Jordan's* Passage slain.

A P R O-

A P R O L O G U E.

You've seen me oft in Gold and Ermin drest,
 And wearing short liv'd Honours on my Breast;
 But now the honourable Badge I wear
 Gives an indellible high Character:
 And thus by our Grand Master am I sent
 To tell you what by Masonry is meant.
 If all the social Virtues of the Mind
 If an extensive Love to all Mankind;
 If hospitable Welcome to a Guest,
 And speedy Charity to the Distress'd;
 If due Regard to Liberty and Laws,
 Zeal for our King and for our Country's Cause;
 If these are Principles deserving Fame,
 Let MASONS then enjoy the Praise they claim:
 Nay more, though War destroy's what Masons build,
 E'er to a Peace inglorious we would yield;
 Our Squares and Trowels into Swords we'll turn,
 And make our Foes the Wars they menace mourn;
 For their Contempt we'll no vain Boaster spare,
 Unless by Chance we meet a MASON there.

Spoken by a BROTHER.

While Others sing of Wars and martial Feats,
 Of bloody Battles and of fam'd Retreats;
 A more noble Subject shall my Fancy raise
 And Masonry alone shall claim my Praise:
 Hail! Masonry, thou Royal Art divine,
 Blameless may I approach thy sacred Shrine;

Thy radiant Beauties let me there admire
And warm my Heart with thy celestial Fire :
Ye wilful Blind, seek not your own Disgrace,
Be sure you come not near the hallowed Place,
For fear to late your Rashness you deplore
And Terrors feel by you unthought before.
With Joy my faithful Brethren here I see
Joining their Hearts in Love and Unity ;
Still striving each other to excell
In social Virtues and in doing well :
No party Jars no politic Debate,
Which often Wrath excites and Feuds create ;
No impious Talk no fleering Jests nor Brawls
Was ever heard within our peaceful Walls.
Here in harmonious Concert friendly join
The Prince, the Soldier, Tradesman, and Divine,
And to each other mutual Help afford ;
The honest Farmer and the noble Lord.
Freedom and Mirth attend the cheerful Bowl,
Refresh the Spirits and enlarge the Soul ;
The Cordial we with Moderation Use,
For Temperance admits of no Abuse ;
Prudence we praise and Fortitude commend,
To justice always and her Friends a Friend :
The scoffing Tribe the Shame of *Adam's* Race,
Deride those Mysteries which they cannot trace ;
Profane Solemnities they never saw,
And lying Libels to them are law ;
The Book of Masonry they may in vain explore,
And turn mysterious Pages o'er and o'er ;
Hoping the great Arcanum to attain,
But endless their Toil and fruitless all their Pain :

They

They may as well for Heat to *Greenland* go,
 Or in the torrid Regions seek for Snow;
 The royal Craft the scoffing Tribe despise,
 And veils their Secrets from unlawful Eyes.



AN EPILOGUE,

Spoken by Mrs. THURMOND a Mason's Wife.

With what malicious Joy, e'er I knew better,
 Have I been wont the Masons to be-spatter;
 How greedily have I believ'd each Lie
 Contriv'd against that fam'd Society;
 With many more complain'd—'twas very hard,
 Women should from their Secrets be debarr'd.
 When Kings and Statesmen to our Sex reveal
 Important Business which they should conceal,
 That beauteous Ladies by their Sparks ador'd
 Never cou'd wheedle out the Masons Word;
 And oft their Favours have bestow'd in vain,
 Nor cou'd one Secret for another gain:
 I thought unable to explain the Matter,
 Each Mason sure must be a Woman-hater:
 With sudden Fear and Dismal Horror struck,
 I heard my Spouse was to subscribe the Book.
 By all our Loves I begg'd he wou'd forbear;
 Upon my Knees I wept and tore my Hair:
 But when I found him fixt, how I behav'd,
 I thought him lost, and like a Fury rav'd,

Believ'd he would for ever be undone
 By some strange Operation undergone.
 When he came back I found a Change 'tis true,
 But such a Change as did his Youth renew :
 With rosy Cheeks and smiling Grace he came,
 And sparkling Eyes that spoke a Bridegroom's Flame.
 Ye married Ladies 'tis a happy Life,
 Believe me, that of a Freeman's Wife.
 Tho' they conceal the Secrets of their Friends,
 In Love and Truth they make us full Amends.

AN EPILOGUE,

Spoken by Mrs. BELLAMY.

Well, here I'm come to let you know my Thoughts ;
 Nay, ben't alarm'd, I'll not attack your Faults ;
 Alike be safe, the Cuckold and the Wit,
 The Cuckold-Maker and the solemn Cit.
 I'm in good Humour and am come to prattle,
 Han't I a Head well turn'd, d'ye think, to rattle,
 But to clear up the Point and to be free,
 What think you is my Subject, MASONRY :
 Tho' I'm afraid as Lawyers Cases clear
 My learn'd Debate will leave you as you were ;
 But I'm a Woman—and when I say that,
 You know we'll talk—altho' we know not what :
 What think you Ladies an't it very hard
 That we should from this Secret be debarr'd.
 How comes it that the softer Hour of love,
 To wheedle out this Secret fruitless prove ;
 For we can wheedle when we hope to move. }

What

What can it mean why all this mighty Pother,
 These mystic Signs and solemn calling, Brother ;
 That we are qualify'd in Signs are known,
 We can keep Secrets too, but they're our own.
 When my good Man went first to be a Mason,
 Tho' I resolv'd to put the smother Face on :
 Yet to speak truly, I began to fear
 He must some dreadful Operation bear ;
 But he return'd to satisfy each Doubt,
 And brought Home ev'ry thing he carried out :
 Nay came improv'd, for on his Face appear'd
 A pleasing Smile that ev'ry Scruple clear'd.
 Such added Complaisance, so much Good-nature,
 So much, so strangely alter'd for the better ;
 That to increase the mutual dear Delight !
 Wou'd he were made a MASON ev'ry Night.

EPILOGUE.

Spoken by Mr. HORTON.

Where are these Hydra's, let me vent my Spleen ;
 Are these Free-Masons ? Bless me ! these are Men !
 And young and brisk too : I expected Monsters,
 Brutes more prodigious than *Italian* Songsters.
 Lord, how Report will lie, how vain's this Pother ;
 These look like Sparks who only love each other. [*Ironically.*]
 Let easy Faiths on such gross Tales rely,
 'Tis false by Rules of Physiognomy, }
 I'll ne'er believe it, poz, unless I try. }
 In proper Time and Place, there's little Doubt
 But one might find their wond'rous Secrets out ;

I shrewdly guess, egad, for all their Shyness,
 They'd render Signs and Tokens too of Kindness;
 If any Truth in what I here observe is,
 They'll quit ten Brothers for one Sister's Service:
 But hold wild Fancy, Whither hast thou stray'd?
 Where Man's concern'd, alas, how frail's a Maid:
 I'm come to storm, to scold, to rail, to rate,
 And see the Accuser's turn'd the Advocate.
 Say to what Merits might I not pretend,
 Who, tho' no Sister, do yet prove your Friend:
 Wou'd Beauty thus but in your Cause appear,
 'Twere something, Sirs, to be accepted there: [*Shews the Boxes.*]
 Ladies, be gracious to the mystic Arts,
 And kindly take the gen'rous Masons Parts;
 Let no loquacious Fop your Joys partake,
 He sues for telling, not for kissing Sake:
 Firm to their Truth, the faithful Craft conceal;
 They cry no Roast-Meat, fare they ne'er so well;
 No tell-tale Sneer shall raise the conscious Blush,
 The loyal Brother's Word is always——hush.
 What tho' they quote old *Solomon's* Decree,
 And vainly boast that thro' the World they're free;
 With Ease you'll humble the presumptuous Braves,
 One kind Regard makes all these Freemen Slaves.

AN EPILOGUE.

Well, Heavens be prais'd, the mighty Secret's out;
 The Secret that has made so strange a Rout:
 This Moment I was taught behind the Scenes,
 What every Word, and Sign, and Token means;

A charm-

A charming Secret, but I must conceal it
If Time, at nine Months end, does not reveal it :
What monstrous horrid Lies do some Folks tell us,
Why Masons, Ladies, are quite clever Fellows ;
They're Lovers of our Sex, as I can witness,
And ne'er act contrary to * mortal Fitness :
If any of ye doubt it, try the Masons,
They'll not deceive your largest Expectations ;
Let no misgrounded Apprehensions seize ye,
They won't do any Thing that can displease ye ;
They're able Workmen, and compleatly skill'd in
The truest Arts and Mysteries of Building ;
They'll build up Families, and, as most fit is,
Not only will erect but people Cities ;
They'll fill as well as fabricate your Houses,
And propagate a Race of strong-built Spouses.
If such their Gifts ; such, Ladies, is their Merit,
So great their Skill, and Strength, and Life, and Spirit ;
What female Heart can be so very hard,
As to refuse them their deserv'd Reward.
Once, on a Time (as Heathen Story say)
Two Mason-Gods to *Troy Town* took their Way :
Arriv'd, and hir'd to work, to work they fell ;
Hard was their Task, but executed well :
With more than human Strength, these heav'nly Powers
Rais'd the impregnable *Dardanian* Towers ;
Those Towers which long secur'd the *Trojan* Dames,
From *Grecian* Ravishers and *Grecian* Flames :
Gratis they did it, whatsoe'er was done ;
Wrong'd of their Pay by King *Laomedon* :

Base

* Alluding to *Chubb's Essay*—so intitled.

Base sordid Soul, of Princes the Disgrace ;
 But Heav'n his Guilt aveng'd upon his Race :
 Most justly did his *Troy* at length expire,
 Reduc'd to Ashes by vindictive Fire.
 Ladies, this Story's written for your Learning ;
 Let *Troy's* Example fright you all from burning ;
 Let it, this Truth in every Breast inspire,
 That every Workman's worthy of his Hire ;
 But sure such Virtue in the present Age is,
 None will defraud the Brethren of their Wages ;
 None will transgress the Laws of Common-Sense,
 Which give both Sexes due Benevolence :
 A Mason's full Reward then do not grudge,
 Since every Mason is your humble Drudge.



Solomon's

SOLOMON's TEMPLE,

A N

O R A T O R I O,

As it was perform'd

At Philharmonic-Room, in *Fishamble-Street, Dublin,*

For the Benefit of sick and distress'd

F R E E - M A S O N S.

The Words by Mr. *James Eyre Weeks.*

The Music compos'd by Mr. *Richard Broadway,*
Organist of St. *Patrick's Cathedral.*

Dramatis Personæ.

Solomon, the Grand-Master.

High Priest.

Hiram, the Workman.

Uriel, Angel of the Sun.

Sheba, Queen of the South.

Chorus of Priests and Nobles.

S O L O M O N.

Recitative.

Conven'd we're met,—chief Oracle of Heav'n,
To whom the sacred Mysteries are given;
We're met to bid a splendid Fabric rise,
Worthy the mighty Ruler of the Skies.

D d

Higb

High Priest.

And lo! where *Uriel*, Angel of the Sun,
Arrives to see the mighty Business done.

Air.

Behold he comes upon the Wings of Light,
And with his sunny Vestments clears the Sight.

U R I E L.

Recitative.

The Lord supreme, Grand-Master of the Skies,
Who bid Creation from a Chaos rise;
The Rules of Architecture first engrav'd,
On *Adam's* Heart.

Chorus of Priests and Nobles.

To Heav'n's high Architect, all Praise,
All Gratitude, be given;
Who deign'd the human Soul to raise,
By Secrets sprung from Heav'n.

S O L O M O N.

Recitative.

Adam, well vers'd in Arts,
Gave to his Sons the Plum and Line;
By Masonry sage *Tubal-Cain*,
To the deep Organ tun'd the Strain.

Air.

And while he swell'd the melting Note,
On high the silver Concord float.

High

High Priest.

Recitative accompanied.

Upon the Surface of the Waves,
(When God a mighty Deluge pours)
Noah a chosen Remnant saves,
And laid the Ark's stupendious Floors.

U R I E L.

Air.

Hark from on high, the Mason-Word!
' *David*, my Servant, shall not build
' A Lodge for Heav'n's all-sov'reign Lord,
' Since Blood and War have stain'd his Shield;
' That for our Deputy, his Son
' We have reserv'd.—Prince *Solomon*. Da. Capo

Chorus of Priests and Nobles.

Sound great J E H O V A H's Praise!
Who bid young *Solomon* the Temple raise.

S O L O M O N.

Recitative.

So grand a Structure shall we raise,
That Men shall wonder! Angels gaze!
By Art divine it shall be rear'd,
Nor shall the Hammer's Noise be heard.

Chorus.

Sound great J E H O V A H's Praise,
Who bid King *Solomon* the Temple raise.

SOLOMON'S TEMPLE,

U R I E L.

Recitative.

To plan the mighty Dome,
Hiram, the Master-Mason's come.

Air by Uriel.

We know thee by thy Apron white,
 We know thee by thy Trowel bright,
 Well skilled in Masonry ;
 We know thee by thy Jewel's Blaze,
 Thy manly Walk and Air ;
 Instructed thou the Lodge shalt raise,
 Let all for Work prepare.

H I R A M.

Air.

Not like *Babel's* haughty Building,
 Shall our greater Lodge be fram'd ;
 That to hideous Jargon yielding,
 Justly was a *Babel* nam'd :
 There Confusion all o'er-bearing,
 Neither Sign nor Word they knew ;
 We our Work with Order squaring,
 Each Proportion shall be true.

S O L O M O N.

Recitative.

Cedars which since Creation grew,
 Fall of themselves to grace the Dome ;
 All *Lebanon*, as if she knew
 The great Occasion, to is come.

Uriel.

U R I E L.

Air.

Behold my Brethren of the Sky,
The Work begins worthy an Angel's Eye:

Chorus of Priests and Nobles.

Be present all ye heavenly Host;
The Work begins, the Lord defrays the Cost.

A C T II.

M E S S E N G E R.

Recitative.

Behold, attended by a num'rous Train,
Queen of the South, fair *Sheba* greets thy Reign!
In Admiration of thy Wisdom, she
Comes to present the bended Knee.

S O L O M O N to H I R A M.

Receive her with a fair Salute,
Such as with Majesty may suit.

H I R A M.

Air.

When Allegiance bids obey,
We with Pleasure own its Sway.

Enter S H E B A, attended.

Obedient to superior Greatness, see
Our Scepter hails thy mightier Majesty.

Sheba.

S O L O M O N's T E M P L E,

S H E B A.

Air.

Thus *Phæbe*, Queen of Shade and Night,
 Owing the Sun's superior Rays ;
 With feebler Glory, lesser Light,
 Attends the Triumph of his Blaze :
 Oh, all excelling Prince, receive
 The Tribute due to such a King ;
 Not the Gift, but Will, believe ;
 Take the Heart, not what we bring.

[Da Capo.

S O L O M O N.

Recitative.

Let Measures softly sweet,
 Illustrious *Sheba*'s Presence greet.

S O L O M O N.

Air.

Tune the Lute and string the Lyre,
 Equal to the Fair we sing ;
 Who can see and not admire,
Sheba, Confort for a King :
 Enliv'ning Wit and Beauty join,
 Melting Sense and graceful Air ;
 Here united Powers combine,
 To make her brightest of the Fair.

[Da Capo.

S O L O M O N.

Recitative.

Hiram, our Brother and our Friend,
 Do thou the Queen with me attend.

S C E N E

S C E N E II.

*A View of the T E M P L E.**High Priest.**Recitative.*

Sacred to Heav'n, behold the Dome appears ;
Lo, what august Solemnity it wears ;
Angels themselves have deign'd to deck the Frame,
And beauteous *Sheba* shall report its Fame.

Air.

When the Queen of the South shall return,
To the Climes which acknowledge her Sway ;
Where the Sun's warmer Beams fiercely burn,
The Princess with Transport shall say ;
Well worthy my Journey, I've seen
A Monarch both graceful and wise,
Deserving the Love of a Queen ;
And a Temple well worthy the Skies. [Da Capo.

Chorus.

Open ye Gates, receive a Queen who shares,
With equal Sense, your Happiness and Cares.

*H I R A M.**Recitative.*

Of Riches much, but more of Wisdom see ;
Proportion'd Workmanship, and Masonry.

Hiram.

HIRAM.

Air.

Oh, charming *Sheba*, there behold
 What massy Stores of burnish'd Gold,
 Yet richer is our Art ;
 Not all the orient Gems that shine,
 Nor Treasurers of rich *Ophir's* Mine,
 Excel the Mason's Heart :
 True to the Fair he honours, more
 Than glitt'ring Gems or brightest Ore,
 The plighted Pledge of Love :
 To ev'ry Tie of Honour bound,
 In Love and Friendship constant found,
 And favour'd from above.

SOLOMON and SHEBA.

Duet.

Sheba. { One Gem beyond the rest I see,
 And charming *Solomon* is he.

Solomon. { One Gem beyond the rest I see,
 Fairest of fair ones, thou art she.

Sheba. Oh, thou surpassing all Men wise.

Solomon. And thine excelling Womens Eyes.

Hiram.

Packs p. 2 p. 3 with 6 lines of
Bones to complete the craters.
Calcareous shell fragments blank.

~~Step~~ Ben Ball
for

